THE PROBLEMS OF ARISTOTLE,

With other Philoſophers and Phyſitians.

Wherein are contained divers queſtions, with their anſwers, touching the eſtate of mans Body.

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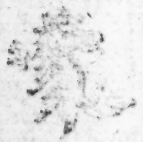

To the Reader.

EVery man doth wonder (gentle Reader) at an Eclipſe of the Sun, or of the Moon, and gazeth at a blazing Starre, and beholdeth with admiration an exquiſite Picture, drawne with the penſill of a skilfull hand; yea all novelties do pleaſe, be they never ſo ſmall. But if they be once common, be they never ſo great wonders, no man vouchſafeth to give them the looking on. But then as Seneca doth ſay, Non eſt Æthiopis inter ſuos inſignitus color. The ſelfe ſame doth happen in man, and in the wonderfull workmanſhip of his Body, and unſpeakable excellency of his Soule; for if we regard his excellency, he doth ſurpaſſe all creatures under Heaven; and therefore, the Egyptians being raviſhed with the contemplation of mans dignity and perfection, doubted not to call him a terreſtriall God, and celeſtiall creature, a meſſenger of the gods, Lord and Maſter of things below, and a familiar friend unto thoſe which live above, a miracle of nature, and as Seneca doth call him, Natures Darling.

It is ſaid, that after that Phidias, a moſt famous Carver, had made Minervae's Shield, he engraved his owne portraiture ſo lively and deeply in the ſame, that it could never be taken out againe, without the defacing of the whole work. So God himſelfe, a farre more excellent workman then Phydias, after he had made the univerſall world, and all creatures therein, for a token of his skill, drew it anew in a ſmall compaſſe; as an abridgement of all his workes, to wit, when he made man, who is a Microcoſme, or little world, and in him

printed his owne image and similitude, so lively, that no power whatsoever is able to blot it out. This image and similitude is the soule and understanding, which he would never have printed in man, unlesse he had first made him a body of a substance fit and apt to receive that impression, and unlesse also he had so skilfully framed it, that it should be worthy to receive so great an ornament as the understanding is. And therefore the body of a man is made of a complexion most pure and delicate, and in shape comely and beautifull; and yet notwithstanding all these perfections which man hath in himselfe, few or none take delight in the study of himselfe, or is carefull to know the substance, state, condition, quality, and use of the parts of his owne body, although he be the honour of Nature, and more to be admired then the strangest and rarest wonder that ever happned. The cause of this is no other, but because mans nature delighteth in novelties, and neglecteth to search out the causes of those things which are common.

I have therefore thought good, to give thee in a knowne tongue, this little book, written by the deepest of all Philosophers, who teacheth the use of all the parts of mans body, their nature, quality, property, and substance, which may bring thee in reading of it, if reade it thou wilt, no lesse delight then profit, nor no lesse profit than delight.

Farewell.

Felix qui potuit rerum cognoscere causas.

The first Probleme.

Question.

Among all living creatures, Why hath Man onely his face and countenance lifted up toward heaven?

Answer.

Unto this question there are divers answers. First, it proceedeth from the will of the Creator selfe: and although that answer be true, yet in this our purpose it seemeth not to be of force, because that so all questions might easily be dissolved.

Secondly, I answer, that for the most part every workeman doth make his first worke worse, and then his second better, and so God creating all other beasts before man, gave them their face looking downe to the earth: and then secondly he created man, as it doth appeare in Genesis, unto whom he gave an honest shape lifted up unto heaven. But yet this answer doth not seeme to be to the purpose, because it is drawne from Divinity, and doth also derogate from the goodnesse of God, who maketh all his workes perfect and good.

Thirdly, it is answered, that man onely among all living creatures is ordained unto the kingdome of Heaven, and therefore hath his face elevated and lifted up unto heaven, because that despising worldly & earthly things, he ought to contemplate on heavenly things.

Fourthly, that the reasonable soule is like unto Angels, and finally ordained towards God, as it appeareth by *Averroës* in the first *De anima*, and therefore he hath a figure looking upward.

Fiftly, that a man is a Microcosme, that is, a little world, as it pleaseth *Aristotle* to say in the eighth of his

Phyſ. and therefore he doth command all other living creatures, and they obey him.

Sixthly, it is anſwered, that naturally there is unto every thing, and every worke, that forme & figure given, which is fit and proper for his motion, as vnto the heaven roundneſſe, to the fire a pyramidall forme, that is, broad beneath, and ſharpe towards the top, which forme is moſt apt to aſcend: and ſo man hath his face up to heaven, to behold and wonder at Gods workes.

Queſtion *Why is the head of the beaſts hairie?*

Anſ. The anſwer according unto the opinion of *Conſtant.* is, that the haires are an ornament of the head, and of the braine, and the braine is purged and evacuated of groſſe humors by the growing of the haire, from the higheſt, unto the loweſt parts, which paſſe thorow the pores of the exteriour fleſh; & do become dry and are converted into haires. This appeareth to be true, becauſe that in all mans body there is nothing dryer than the haires, for they are dryer than the bones, as *Albertus Magnus* doth affirme, becauſe that ſome beaſts are nouriſhed with bones, as dogs, but no beaſt can digeſt feathers or haire, but doe voyde them undigeſted, and are ſo dry that they are not fit for nutriment.

Secondly, it is anſwered, that the braine is purged foure manner of waies: firſt, of ſuperfluous watry humours, by the eyes: from melancholy by the eares: and of chollor, by the noſe: of flegme by the haire, and that is the intent of the Phyſitian.

Queſtion. *Why have men longer haire on their heads, than other living creatures?*

Anſwer. Ariſt. 2. *de generat. animal.* ſaith, that men have the moiſteſt braine of all living creatures, from the which the ſeed proceedeth, which is converted into the long haire of the head.

Secondly, it is anſwered, that the humours in man are fat,

fat, and doe not become dry easily, and therefore the haire groweth long in him, in other beasts the humors are easily dryed, and therefore their haire groweth not so long.

Question. *Why doth the haire take deeper root in mans Skin, than in other living Creatures?*

Answer. Because they have greater store of norishment in man, and therfore grow more into the inward part of man: And this is also the reason, why in other beasts the haire doth alter & change with the skin, and not in man, unlesse it be sometime in a scar or wound.

Question. *Why have women longer haire than men?*

Answer. Because women are moister then men, and more flegmaticke, and therefore there is more matter of haire in them, & by consequence, the length also of their hairs doth follow. And furthermore this matter is more increased in women than in men, from the interiour parts, and especially in the time of their monthly tearmes and flowers, because the matter doth then ascend, whereby the humor which breedeth the haire doth increase. And *Albertus* doth say, that if the haire of a woman in the time of her flowers be put into dung a venemous serpent is ingendred of it.

The second answer is, because women want beards, and so the matter of the beard doth goe into the matter of the haire.

Question. *Why have some men soft haire, and some men hard?*

Answ. We answer with *Aristotle*, that the haire hath proportion with the skin, of which some is hard, some thick, some subtill and soft, some grosse: therefore the haire which groweth out of a thick and grosse skin, is thick & grosse, and that which groweth of a subtill and fine, is fine and soft. And when the pores are open, then there cometh forth much humour, and therefore

hard haire is ingendred, and when the pores are ſtrait then there doth grow ſoft and fine haire. And this doth *Ariſtotle* ſhew in men, in whom we have an evident token, becauſe women have ſofter haire then they, becauſe that in women the pores are ſhut and are ſtrait by reaſon of their coldneſſe.

Secondly, becauſe that for the moſt part cholericke men have harder & thicker haire then others, by reaſon of their heat, & becauſe the pores are ever open in them, and therfore alſo they have beards ſooner then others. Whereupon the Philoopher ſaith, that thoſe beaſts which have hard haire, are the boldeſt, becauſe that ſuch haire proceedeth of heat and choler, which choler maketh men fight. *Ariſtotle* alſo giveth example in the Bear and the Boar: and contrariwiſe thoſe beaſts that have ſoft haire are fearefull, becauſe they be cold, as the Hare and Hart. *Ariſtotle* doth alſo give another reaſon of the ſoftnes & hardnes of the haire, drawn from the climate where a man is born: becauſe that in hot regions, hard and groſſe haire is ingendred, as it appeareth in the Ethiopians, and the contrary is true in a cold counttey, as towards the North.

Queſtion. *Why have ſome men curl d haire, and ſome ſmooth?*

Anſwer. The anſwer is, that the cauſe of the curling of the haire, is great abundance of heat, ſo that if there be much heat in man, then the haire doth cutle, and grow upward, And a ſigne of this is proved true, becauſe that ſometimes a man doth enter into a Bath ſmooth haired, and afterward by the Bath becometh curled. And therefore the keepers of Baths have often curled haire, and alſo the Ethiopians, and cholericke men. But the cauſe of the ſmoothnes, is the abundance of moiſt humors which tend downward, and a prooſe of this is, becauſe that women for the moſt part have

ſmooth

ſmooth haire, becauſe they have much humidity in them, and ſmall heat.

Queſtion. *Why doe women ſhew their ripeneſſe by the haire of their privie part, and not elſewhere, but men in their breſt?*

Anſwer. We anſwer Phiſitian like, becauſe that in man and woman there is abundance of humidity in that place, but more in women, becauſe men have the mouth of the bladder in that place, wherein the Urine is contained, of the which the haire in the breſt is ingendred, and about the navell. But of women is ſaid, that the humidity of the bladder, and of the matrix or wombe is joyned and meeteth in that low ſecret place and therefore is diſſolv'd and ſeperated in that place, through much vapours and fumes which are the cauſe of haire, and the like doth happen in other places where haire is, and under their armes.

Queſtion. *Why have not women beards?*

Anſwer. Becauſe they want heat, as appeareth alſo in ſome effeminate men, who are beardleſſe for the ſame cauſe, becauſe they are of the complexion of women.

Queſtion. *Why doth the haire grow in thoſe which are hanged?*

Anſwer. Becauſe their bodies are expoſed to the Sunne: the which through his heat doth diſſolve all the moiſture into a fume or vapour of which the haire doth grow and increaſe.

Queſtion. *Why is the haire of the beard groſſer and thicker than elſe where, and the more men are ſhaven, the thicker and harder it groweth?*

Anſ. Becauſe that according to the rule of the Phyſitian, by how much the more the humour or vapour of any liquor is diſſolv'd & taken away, by ſo much the more the humour remaining doth draw to the ſame place: and therefore how much the more the haire is

ſhaven,

ſhaven, ſo much the more the humours gather thither: and of them the haire is ingendred, and doth there alſo waxe hard.

Queſtion. *Why are women ſmooth and faire in reſpect of men?*

Anſw. The anſwer is according unto *Ariſt. de generat. animal.* becauſe that in women all hunidity and ſuperfluity, which are the matter and cauſe of the haire of the body, is expelled with their monethly terms, the which ſuperfluity remaineth in men, and through vapors do paſſe into the haire. And a ſigne of this is, becauſe women have ſeldome any running at the noſe, or Impoſtume or Ulcer, becauſe ſuch matter is expelled alſo. And we ſee ſome old women begin to have beards in their old age, that is, after fourty or fifty yeeres of age, when their flowers have ceaſed, as *Ariſtotle* doth teach, 9. *de animal. lib.*

Queſt. *Why doth man only above all other creatures wax hoary and gray, as* Protagoras *and* Ariſtotle *affirme?*

Anſw. The anſwer according to the Philoſophers is, becauſe that man hath the hotteſt heart of all living creatures; and therefore nature being moſt wiſe, leſt man ſhould be ſuffocated through the heat of his heart, hath placed the heart which is moſt hot, under the brain which is moſt cold, to the end that the heat of the heart may be tempred with the coldneſſe of the brain, and contrariwiſe, that the coldneſſe of the braine may be heated with the heat of the heart, and thereby there might be a temperature in both. A ſigne to prove this is, becauſe that of all living creatures man hath the worſt breath, if he be come to his full age. Furthermore, man doth conſume halfe his life in ſleeping: which doth proceed of the great exceſſe of the coldneſſe and moiſture of the braine, and by that meanes doth want naturall heat to digeſt and conſume that moiſt-

moiſtneſſe: the which heat he hath ſufficiently in his youth, and therefore in that age is not gray, but in his old age, when heat faileth; and therefore the vapours aſcending from the ſtomack, remaine undigeſted and unconſumed for want of naturall heat, and then putrifie: of which putrifaction of humours the whiteneſſe doth follow, which is called grayneſſe or hoarineſſe. Whereby it doth appeare, that hoarineſſe is nothing elſe but a whiteneſſe of the haire, cauſed by the putrifaction of humours about the roots of the hair, through the want of naturall heat in old age. Sometimes alſo grayneſſe is cauſed by the naughtineſſe of the complexion, which may well happen in youth, and ſometimes by reaſon of the moiſtneſſe undigeſted, and ſometimes through over-great feare or care, as it appeareth in Merchants, Sailers, Theeves: from thence commeth this verſe, *Cura, &c.*

Cura facit canos, quamvis homo non habet annos.

Queſtion. *Why doth red haire grow white ſooner than other?*

Anſw. According unto the opinion of *Ariſtotle*, becauſe that redneſſe is an infirmity of the haire, for it is ingendred of a weake and infirme matter, that is to ſay, of a matter corrupted with the flowers of the woman, and therefore they wax white ſooner than black haire.

Q. *Why doe Wolves grow griſly?*

Anſw. The better to underſtand this queſtion, note the difference betweene grayneſſe and griſlineſſe, becauſe that grayneſſe is cauſed through the defect of a naturall heat, but griſlineſſe through devouring and eating, as *Ariſtotle* witneſſeth, 7. *de animal.* The Wolfe being a very devouring beaſt, and a great eater, hee letteth it downe gluttonouſly without chewing, and that at once, enough for three dayes: of which meat, groſſe

vapours

vapours are ingendred in the Wolves body: and by a consequence grislinesse. Secondly, graynesse and grislinesse, doe differ, because graynesse is onely in the head, and grislinesse over all the body.

Question. *Why doe horses grow grisly and gray?*

Answer. According unto *Aristotle*, because they are for the most part in the Sunne, and in his opinion also, heat doth accidentally cause putrifaction, and therefore of that kinde of heat the matter of the haire doth putrifie, and by a consequence they are very quickly pild.

Question. *Why doe men become bald, and trees fall their leaves in winter?*

Answer. *Aristotle* doth give the same reason for both, because that the want of moisture in both, is the cause of the want of the haire and of the leaves: And this is proved, because that a man becommeth bald through Venery, because that lechery is a letting forth of naturall humidity and heat. And so by that excesse in carnall pleasure, moisture is consumed, which is the nutriment of the haire, and therefore baldnesse doth ensue. And this is evidently proved in Eunuchs and women, which doe not grow bald, because that they do not depart from that moistnesse. And thereupon Eunuches are of the complexion of women.

But if you aske, why Eunuches be not bald, nor have not the gout, as *Hippocrates* saith: The answer is according unto *Galen*. Because the cause of baldnes is drynes, the which is not in Eunuches because they want their stones, the which doe minister heat unto all the parts of the body, and the heat doth open the pores, the which being open, the haire doth fall.

Question. *Why are not women bald?*

Answer. Because they are cold and moist, which are the cause that the haire remaineth: for moistnes doth give

give nutriment unto the haire, and the coldnesse doth binde the pores

Question. *Why are bald men deceitfull? according to the verse,*

Si non vis falli, fugias consortia calvi.

Answer. Because baldnesse doth witnesse a cholericke complexion, which is hot and dry, and cholericke men are naturally deceitful, according unto that verse:

Hirsutus, fallax, irascens, pro. igus, audax:

And therefore followeth *a primo ad ultimum*, that bald men are deceitfull and crafty

Question. *Why are not blinde men naturally bald?*

Answer. Beause that according unto *Aristotle*, the eye hath more moisture in him, and that moisture which should passe thorow by the substance of the eyes, doth become a sufficient nutriment of the haire, and therefore they are seldome bald

Question. *Why doth the haire stand on end when men are afraid?*

Answer. Because that in time of feare, the heat doth goe from the outward parts of the body unto the inward, to the intent to helpe the heart, and so the pores in which the haires are fastened are shut up, after which stopping and shutting up of the pores, the standing up of the haire doth follow, as it is seene in bruit beasts, as dogs, wilde Boares and Peacoks.

Of the head

Quest. WHy is mans head round?

Ans. Because that this figure is most fit to receive any thing into it, as *Aristotle* doth affirme, *l. de cœl.* and the head doth containe in him the five senses. This is also seene in a materiall Sphearе.

Question. *Why is the head hard?*

Answer.

Answer. Aristotle saith Because hee doth containe in him the moistest part of the living creatures: and also because the braine may be defended thereby, as with a shield.

Question. *Why is not the head absolutely round, but some what long?*

Answ. To the end that the three creeks and cels of the braine might the better be distinguished, that is, the fantasie in the forehead, the discoursing or reasonable part in the middle, and the memory in the hinder most part.

Question. *Why doth a man lift up his head towards the heaven when he doth imagine?*

Answ. Because the imagination is in the forepart of the head or braine, and therefore it lifteth up it selfe, that the creeks or cels of the imagination may be opened, and that the spirits which helpe the imagination, and are fit for that purpose, having their concourse thither, may helpe the imagination.

Question. *Why doth a man when he museth, or thinketh on things past, looke downe towards the earth?*

Answ. Because the cell or creeke which is behinde, is the creeke or chamber of memory, and therefore that looketh towards heaven, when the head is bowed downe, and so that cell is opened, to the end that the spirits which perfit the memory, should enter in.

Quest. *Why is not the head fleshie, like unto the other parts of the body?*

Answ. Because that according unto *Aristotle*, the head would be too heauy, and could not stand stedfastly, and therefore it is without flesh. Also a head loaden with flesh, doth betoken an evill complexion.

Question. *Why is the head subject to aches and griefes?*

Answ. According unto *Constant.* by reason of evill humours

humors which proceed from the ſtomack, and aſcend unto the head, and diſturbe the braine, and ſo cauſe the paine in the head. And ſometime it proceedeth of overmuch filling of the ſtomack: becauſe that according to the opinion of *Galen*, two great ſinews paſſe from the braine to the mouth of the ſtomack, and therefore theſe two parts do ſuffer griefe alwayes together. Sometime the ach doth proceed of drinking ſtrong wine, of fuming meats, as Garlike and Onions, and ſometime of flegme in the ſtomacke, whereof ſpring quotidian fevers.

Queſt. Why have women the head-ach more often than men?

Anſwer. *Albertus* ſaith, that it is by reaſon of their monthly tearmes, which men are not troubled with, and ſo a moſt uncleane and venemous fume is diſſolved, the which ſeeking a paſſage upward, doth cauſe the head to ake.

Queſtion. *Why is the Braine white?*

Anſwer, There are two anſwers. The firſt, becauſe it is cold, and coldneſſe is the mother of white, as the Philoſophers do teach.

The ſecond, becauſe it may receive the ſimilitude and likeneſſe of all colours, which the white colour can beſt do, becauſe it is moſt ſimple.

Queſtion. Why are all the ſenſes in the head?

Anſwer. Becauſe (as *Albertus* ſaith) the braine is there, of which all the ſenſes do depend, and are directed it, and by a conſequent it maketh all the ſpirits to feele, and by it all the members are governed.

Queſtion. Why cannot a man eſcape death, if the braine or the heart be hurt?

Anſw. Becauſe the Heart and the braine are two of the principalleſt parts which conſerve life: and therefore if they be hurt, there is no remedy left for cure.

Queſtion

Queſtion. *Why is the braine moſt moiſt?*

Anſwer. Becauſe it may eaſily receive every impreſſion which moiſture can beſt doe, as it appeareth in wax, which doth eaſily receive the print of the Seale, when it is ſoft.

Queſtion. *Why is the braine cold?*

Anſwer. This is anſwered two waies: Firſt, becauſe that by his coldneſſe it may cleare the underſtanding of man, and make it ſubtile. Secondly, that by the coldneſſe of the braine, the heat of the heart may be tempered: and this is *Ariſtotles* intent, *lib. de animal.*

Of the eyes.

Queſt. *WHy have we one noſe and two eyes?*

Anſw. Becauſe our light is more neceſſary for us than the ſmelling: and therefore it doth proceede from the goodneſſe of nature, that if we receive any hurt or loſſe of one eye, that yet the other ſhould remaine. Vnto the which the ſpirit with which we ſee, called *ſpiritus viſivus*, is directed, when the other is out, as it is plaine in the common perſpective.

Queſtion. *Why have children in their youth great eyes, and why doe they become ſmaller and leſſer in their age?*

Anſwer. According unto *Ariſtotle de generat.* it proceedeth from the great humidity of the braine, and for the ſame cauſe children are very ſleepy.

Queſtion. *Why doe blacke eyes ſee well in the day time, and bad by night?*

Anſwer. According to that opinion of *Ariſtotle*, it proceedeth frō the want of fire, & from the aſſembling and meeting together of light and humor in the eyes, which are lightened by reaſon of the Sun, which doth lighten the eaſie humor of the eye and purge it, and in the abſence of the Sunne thoſe humours berome darke

darke and black, and therefore the ſight not ſo good.

Queſtion. *Why doth the bleiſh gray eye ſee badly in the day time, and well by night?*

Anſwer. Becauſe (ſaith *Ariſtotle*) grayneſſe is light and ſhining of it ſelf, and the ſpirits with which we ſee are weakened in the day time, and ſtrengthened in the night.

Queſtion. *Why be mens eyes of divers ſorts?*

Anſwer. This proceedeth, ſaith *Ariſtotle*, by reaſon of the diverſitie of humours. The eye therefore hath foure coverings, and three humors. The firſt covering is called Conſolidative, which is the outermoſt, which is ſtrong and fat. The ſecond is called an horny skin or covering to the likeneſſe of a horne, and that is a cleer covering. The third is called *Vivea*, of the likenes of a black grape. The fourth is called a Cobweb, but according unto the opinion of ſome, the eye doth conſiſt of ſeven coverings or skins, and three humours. The firſt humour is called Albugineus, for the likeneſſe unto the white of an egge. The ſecond Glacial, that is like unto ice or cryſtaline. The third Vitreous, that is clear like a glaſſe. And that diverſitie of humors cauſeth the diverſitie of the eyes.

Queſtion. *Why are men which have but one eye, good Archers, and why doe good archers commonly ſhut one eye, & why doe ſuch as behold the ſtars look thorow a trunk with one eye?*

Anſwer. This matter is handled in the perſpective Art, and the reaſon is, as it doth appeare in the book of Cauſes, becauſe that every vertue and ſtrength united and knit together is ſtronger than it ſelf diſperſed and ſcattered. Therefore all the force of ſeeing diſperſed into two eyes, the one being ſhut, is gathered into the other, and ſo the ſight is fortified in him, and by a conſequence hee doth ſee better and certainer with one eye being ſhut, than both being open.

Queſt. *Why doe ſuch as drinke much and laugh much, ſhed teares?*

Anſwer. Becauſe that whileſt they drinke and laugh without meaſure, the aire which is drawn in, doth not paſſe out thorow the winde pipe, and ſo with force is directed and ſent to the eyes, and by their pores paſſing out, doth expel the humors of the eyes, the which humours being ſo expulſed, doe bring teares.

Queſtion. *Why do ſuch as weep much, urine but little?*

Anſwer. Becauſe (ſaith *Ariſtotle*) that the radicall humidity of a tear and of urine, are of one and the ſame nature. And therefore where weeping doth increaſe, there urine doth diminiſh. And that they be of one nature it is plain by the taſte, becauſe they are both ſalt.

Queſtion. *Why doe ſome which have cleare eyes, ſee nothing at all?*

Anſw. By reaſon of the opilation, and naughtineſſe of the ſinews with which we ſee. For the Temples being deſtroyed, the ſtrength of the ſight cannot be carried from the braine unto the eye. As the Philoſopher doth teach, *lib. de ſen. & ſenſato.*

Queſtion. *Why is the eye cleere and ſmoothe, like unto a glaſſe?*

Anſwer. Becauſe the things which may be ſeene, are better beaten back from a ſmoothe thing than otherwiſe, that thereby the ſight ſhould be ſtrengthened.

Secondly I anſwer, it is becauſe the eye is very moiſt, above all the parts of the body, & of a watriſh nature: And as the water is clear & ſmooth, ſo likewiſe the eie.

Queſtion. *Why doe men which have their eyes deepe in their heads, ſee well afarre off, and quickely, and the like of other beaſts?*

Anſw. Becauſe (ſaith *Ariſtot. 2. de gener. animal*) the force & power by which we ſee is not diſperſed in them but doth go directly unto the thing which is ſeene.

And

And this is proved by a ſimilitude, becauſe that when a man doth ſtand in a deepe ditch or well, he doth ſee in the day time, ſtanding in thoſe places, the ſtars of the firmament, as *Ariſtotle* doth teach in his treatiſe *De forma ſpeculi*, becauſe that then the power of the ſight and the beames are not ſcattered.

Queſtion. *Wherefore doe theſe men which have their eyes ſtarre out, and not deep in their heads, ſee but meanely, and no farre diſtance?*

Anſwer. Becauſe (ſaith *Ariſtotle*) the beames of the ſight which paſſe from the eye, are ſcattered on every ſide, and doe not goe directly unto the thing which is ſeene, and therefore the ſight is weakned.

Queſtion. *Why are many beaſts borne blinde, as Lyons whelps, and doggs whelps?*

Anſwer. Becauſe ſuch beaſts are not as yet of perfect ripeneſſe and maturity, and the courſe of nutriment doth not worke in them. And this is proved by a ſimilitude of the ſwallows, whoſe eyes if they be taken out when they are little ones in the neſt, will grow again. And this is plaine in many other beaſts, which are brought forth before their time, as it were dead, as Beares whelps, and this reaſon doth belong rather unto the perſpective, than the naturall Philoſopher.

Queſtion. *Why doe the eyes of a woman which hath her flowers, ſtain a new glaſſe, as* Ariſtotle *ſaith, de Som. & Vigil. And this is the like probleme, why doth the Baſiliske kill a man with his ſight?*

Anſwer. To the firſt the anſwer is, that when the flowers doe run from a woman, then a moſt venimous aire is diſſolved in them, the which doth aſcend unto the womans head, and ſhe having griefe of her head, doth cover it with many vailes and kerchiefs: and becauſe the eyes are full of ſmall unſenſible holes, which are called pores, there the ayre ſeeketh a paſſage

and ſo doth infect the eyes, which are ful of bloud. And their eyes do alſo appeare dropping and full of teares, by reaſon of the evil vapour which is in them, & thoſe vapours are incorporated and multiplied, untill they come unto the glaſſe before them: and by reaſon that ſuch a glaſſe is very ſound, clean, and ſmooth, it doth eaſily receive that which is uncleane.

To the ſecond it is anſwered, that the Baſiliske is a very venimous and infectious beaſt, & that there paſſe from his eyes venimous vapours the which are multiplied unto the thing, which is ſeen by him, & even unto the eye of man, the which venimous vapours or humours entring into the body doe infect them, and ſo in the end the man dyeth. And this is alſo the reaſon why the Baſiliſque looking upon a ſhield perfectly well made with faſt clammy pitch or any hard ſmooth thing, doth kill himſelf, becauſe the humors are beaten back from this ſmooth hard thing unto the Baſiliſque, by which beating back he is killed. And the like is ſaid of a woman when ſhe hath her monthly diſeaſe. Whereof it followeth, that ſome old women doe hurt themſelves when they looke upon glaſſes, or other firme and ſolid things, in the time of their tearmes.

Queſtion. *Why is not the ſparkling of cats, eyes, and wolves eyes ſeene in the light, but in the darke?*

Anſwer. Becauſe that the greater light doth darken the leſſer, and therfore in a greater light that ſparkling cannot be ſeen: but the greater the darkneſſe is, the eaſier it is ſeene, and is made more ſtrong and ſhining, becauſe it is not then hindred by a greater externall light, which might darken it.

Queſt. *Why doth a man beholding himſelf in a glaſſe, preſently forget his owne diſpoſition?*

Anſwer. The anſwer is made in *lib. de forma ſpeculi* that the image ſeene by the glaſſe, doth repreſent it ſelfe

weakely

weakly and undirectly unto the power of the sight: and because it is represented weakly, it is weakly also apprehended, and by a consequence is not long retained.

Question. *Why is the sight recreated and refreshed by a green colour, as this verse doth shew?*

Fons, speculum, gramen, oculis sunt alleviamen.

Answer. Because the greene colour doth meanely moove the instrument of the sight, and therefore doth comfort the sight: but this doth not black nor white colour, because these colours do vehemently stir and alter the organe and instrument of the sight, and therefore make the greater violence; but by how much the more violent the thing is, which is felt or seene, the more it doth destroy and weaken the sense: as *Aristotle* doth teach, 2 *de anima.*

Of the Nose.

Question. *WHy doth the nose stand out further then the other parts of the head?*

Answ. There are two answers. The first, because the nose is as it were the sinke of the brain, by the which the flegme of the brain is purged. And therefore it doth stand so forth, lest the other part should be defiled.

The second, according unto *Const.* is, because the nose is the beauty of the face, and therefore it doth shew it selfe and shine. It doth smell also and adorne the face, as *Boetius* saith, *De discipl. schol.*

Question. *Why hath man the worst smell of all other living creatures, as doth appeare, 2. de anima.*

Answ. Because that man, as the Commentater saith, in respect of his quantity hath the most moist brain of all creatures. And therefore by that exceeding moistnesse and coldnes the braine wanteth a good disposition, & by a consequence the smelling, seeing the instru-

ment is not good, as *Aristotle* and *Themist.* doe teach. Yea some men there be which do not smell at all.

Queſt. *Why doth the Vulture or Cormorant ſmell very well, as the Commentator doth ſay?*

Anſwer. Becauſe they have a very dry braine, and therfore the aire carying the ſmel is not hindred by the humidity of the braine; but doth preſently touch his inſtrument. And therefore he ſaith, that the Vultures, Tygers, and other beaſts came 500 miles to the dead bodies, after a battell in Greece.

Queſtion. *Why did Nature make the noſtrils?*

Anſwer. For three commodities. Firſt, becauſe that the mouth being ſhut, we draw breath in by the noſtrils to refreſh the heart with. The ſecond commodity is, becauſe that the aire which proceedeth from the mouth doth ſavour badly, becauſe it doth ſavour of the vapours which riſe from the ſtomack, but that which we breathe from the noſe is not ſo noiſome. The third, becauſe the flegme which doth proceed from the brain is purged by them.

Queſtion. *Why doe men ſneeze?*

Anſwer. Becauſe that the expulſive vertue or power, and the ſight ſhould thereby be purged, and the brain alſo from ſuperfluities: becauſe that as the lungs are purged by coughing, ſo the ſight and the braine by ſneezing. And thoſe which ſneeze oft, are ſaid to have a ſtrong braine: and thereupon the Phyſitians doe give ſneezing medicaments to purge the braine. And ſuch ſick perſons as cannot ſneeze, die quickly, becauſe it is a ſigne that their brain is wholly ſtuffed with evill humours which cannot be purged.

Queſtion. *Why cannot ſuch as are Apoplectikes ſneeze, that is, ſuch as are ſubiect eaſily to bleed?*

Anſwer. Becauſe the paſſage and ventricles of the braine are ſtopped in them, and if they could ſneeze, their

their apoplexie would be looſed.

Queſt. *VVhy doth the heat of the Sun provoke ſneezing, and not the heat of the fire?*

Anſ. Becauſe the heat of the Sun doth only diſſolve and not conſume, and therefore the vapour diſſolved is expelled by ſneezing: but the heat of the fire doth diſſolve and conſume, and therefore doth rather conſume ſneezing, than provoke unto it.

Of the eares.

Queſtion. *WHy doe all beaſts move their eares and not man?*

Anſ. Becauſe there is in man a certaine muſcle neere unto the jaw, which doth hinder motion in the eares, and therefore that muſcle being extended and ſtretched, men do move their eares, as it hath been ſeen in divers men: but other beaſts want that muſcle or fleſhy ſinew, and therefore do move their eares.

Queſt. *VVhy is raine prognoſticated by the pricking up of the aſſes eares?*

Anſ. Becauſe the aſſe is a very melancholly beaſt, and it proceedeth from melancholy that he doth foreſee raine to come. In the time of raine all beaſts do pricke up their eares, and therefore the aſſe perceiving that it will raine, doth pricke up his eares before it come.

Queſt. *VVhy have ſome birds no eares?*

Anſ. *Ariſtotle* doth anſwere and ſay that nature doth give unto every thing that which is fit for it. But if ſhe ſhould have given birds eares, their flying would have bin hindred by them. Likewiſe fiſh do want ears, becauſe they would hinder their ſwimming, and have

onely certain little holes thorow which they do heare, as *Aristotle* doth declearе by the seacalfe.

Question. *VVhy have Bats eares, seeing they doe seeme to be birds?*

Answer. Because they are partly birds in nature, in that they doe flye, by reason whereof they have wings; and partly they are of the nature of four footed beasts, and in that respect they are hairy, because they are mise, & therfore Nature as being wise, gave them eares.

Question. *VVhy hath only man round eares?*

Answer. Because the shape of the hole and of the parts should be proportionable and especially in things of one nature. for as a drop of water is round, so the whole water, as *Iohn de sacro Bosco* doth prove. And so because mans head is round, the eares encline towards the same figure: but the heads of other beasts are somewhat long, & so their ears are drawn into a nath also.

Question. *VVhy did nature give living creatures eares?*

Ans. For two causes. First, because that with them they should heare. Secondly, because that by the eares cholericke superfluitie is purged: for as the head is purged from flegmaticke superfluity by the nose, so from cholericke by the eares.

Of the mouth.

Quest. *VVHy hath the mouth lippes to compasse it?*

Answer. According unto *Const.* because the lips doe cover and defend the teeth: for it were unseemly that the teeth should alwayes be seene. Another answer is, that the teeth are of a cold nature, and would therfore be easily hurt, if they were not covered with the lips. Another moral reason is, because a man should not be too hasty in speech.

Quest.

Queſtion. *Why hath man two eares and two eyes, and but one mouth?*

Anſwer. Becauſe a man ſhould ſpeake but little, and ſee and heare much. And withall *Ariſtotle* doth ſay that the hearing is the ſenſe with which learning is gotten. And he ſaith, that the ſight doth ſhew us the difference of many things. And *Seneca* doth agree unto this affirming, that nature hath environed the tongue with a double cloyſter, the teeth and lips, and hath made the eares open & wide, and hath given us but one mouth, to ſpeake little, though we heare much.

Queſtion. *Why hath a man a mouth?*

Anſwer. For many commodities. Firſt, becauſe the mouth is the gate and dore of the ſtomacke. Secondly, becauſe the meat is chewed in the mouth, & prepared and made ready for the firſt digeſtion: although *Avicen* doth hold that the firſt digeſtion is made in the mouth. Thirdly, becauſe that the aire drawn into the hollow of the mouth of the refreſhing of the heart, is made more pure and ſubtile. And for many other cauſes, which ſhall hereafter appeare.

Queſtion. *Why are the lips moveable?*

Anſwer. Becauſe of forming the voyce and words, which cannot be perfectly done without them. For as without a, b, c, there is no writing, ſo without the lips, no voyce can well be formed.

Queſtion. *Why doe men gape?*

Anſwer. The gloſſe upon the laſt part of *Hippocrate Aphoriſmes* ſaith, that it proceedeth of wearieſomeneſſe: as when a man ſitteth among ſuch as he doth not know whoſe company he could willingly be rid of.

Secondly, gaping is cauſed of the thicke fumes and vapours which fill the jawes, by the expulſion of the which is cauſed the ſtretching out and extenſion of the jawes, & opening of the mouth, which is called gaping.

Queſtion.

Queſtion. *VVhy doth a man gape when he ſeeth another man gape?*

Anſwer, This proceedeth of the imagination. And this is proved by a ſimilitude: for an aſſe is *animal valde ſenſibile*, by reaſon of his melancholy, becauſe he doth retaine his ſuperfluity a long time, and would never eat, nor piſſe, unleſſe he ſhould heare another piſſe. And ſo a man doth gape through imagination, when another man doth gape.

of the teeth.

Queſtion. *WHy doe the teeth only, among all other bones feel with the ſenſe of feeling?*

Anſw. Becauſe as *Avicen* and *Galen* doe ſay, they might diſcerne of heat and cold which hurt them, which other bones need not.

Queſtion. *Why have men more teeth than women?*

Anſwer By reaſon of the abundance of heat and bloud, which is more in men than in women.

Queſtion. *VVhy doe teeth grow unto the end of our life, and not the other bones?*

Anſwer. Becauſe otherwiſe they ſhould be conſumed with chewing and grinding.

Queſtion. *VVhy doe teeth only come againe when ſome fall, or be taken out, and other bones taken away grow no more?*

Anſw. Becauſe that according unto *Ariſtotle*, all other bones are ingendred of the humidity which is called radicall, and ſo they breed in the wombe of the mother: but the teeth are ingendred of nutritive humidity, which is renewed and increaſed from day to day.

Queſtion. *VVhy doe the foreteeth fall in youths, and grow againe, and not the cheek teeth?*

Anſw. This proceedeth of the defect of matter, and of

of the figure, becauſe the fore teeth are ſharp, and the others broad. But according unto *Ariſtotle*, there is another anſwer, that is, that it is the office of the fore-teeth to cut the meat, and therefore they are ſharp: & the office of the others is to chew the meat, and therefore they are broad in faſhion, which is fitteſt for that purpoſe.

Queſtion. *Why do the fore teeth grow ſooneſt?*

Anſwer. Becauſe we want them ſooner in cutting, than the other in chewing.

Queſtion. *Why doe the teeth grow blacke in the old age of living creatures?*

Anſwer. This proceedeth of the corruption of the meat, and the corruption of flegme, with a naughty cholerick humour.

Queſtion. *Why are Colts teeth yellow and of the colour of ſaffron when they be young, and wax white when they be old?*

Anſw. Ariſtotle ſaith, that a horſe hath abundance of watry humours in him, the which in his youth are digeſted and converted into groſſineſſe, but in old age heat is diminiſhed, and the watry humours remaine, whoſe proper colour is white.

Queſtion. *Why did nature give living creatures teeth?*

Anſwer. Ariſtotle ſaith, 2 *de generatione animal.* to ſome to fight with, and for the defence of their life, as unto Woolves and Boares: unto ſome to eat withe, as unto horſes: unto ſome for the forming of their voyce, as unto men, it appeareth by the Commentator in the books *de animal.*

Queſtion. *Why doe horned beaſts want their upper cheeke teeth?*

Anſwer. According unto *Ariſtotle* in his booke *De animal.* hornes & teeth are cauſed of the ſelfeſame matter, that is of nutrimentall humidity, and therefore the matter which paſſeth into horns, turneth not into teeth

and

and therefore the upper teeth want. And such beasts according to *Aristotle*, cannot chew well: whereupon for want of teeth they have two stomackes by a consequence, & so doe chew their meat twice: and they doe first convey the meat into the first stomack or belly, and then return it, from whence it came, and chew it.

Question. *VVhy are some creatures brought forth with teeth, as kids and lambs, and some without as men?*

Answ. Nature doth not want in things necessary, nor abound in things superfluous, & therefore because these beasts not long after they be fallen do need teeth, are fallen with teeth: but men are nourished with the mothers dug for a time, and therefore for a time want teeth.

Question. *VVhy have not birds teeth?*

Answ. Because the matter of teeth passeth into their beake, and therefore there is their digestion: or else it is answered, that although they doe not chew with teeth, yet their heat in digestion doth supply the want of teeth.

Of the Tongue.

Quest. *VVHy is the tongue full of pores?*

Answer. According unto *Aristotle de anima*, because the tongue is the meane whereby wee taste, and through the mouth into the pores of the tongue, the taste doth come into the sense of tasting.

Otherwise it is answered, that a frothy spittle is sent unto the mouth by the tongue from the lungs, moistening the meat, & making it ready for the first digestion: and therefore the tongue is full of pores, because this spittle may have passage thorow him.

Question. *VVhy doth the tongue of such as are sicke of agues, judge all things bitter?*

Answer.

Answer. Because the stomacke of such persons is filled with choleriek humours, and choler is very bitter, as it appeareth by the gal, and therefore this bitter humor doth infect the tongue, and so the tongue being full of these tastes, doth judge them bitter, although the bitternesse be not in the meats, but in the tongue.

Question. *Why doth the tongue water when we heare sowre and sharp things named?*

Answer. Because the imaginative vertue or power, is of greater force then the power & faculty of tasting: and when we imagine of a taste, we conceive it by the power of tasting, as by a meane, and because there is nothing felt by taste, but by the meane of that spittle, therefore then the tongue doth water.

Question. *Why doe some stammer, and some lisp?*

Answer. This happeneth for many causes. Sometime through the moisture of the tongue and braine, as in children, which cannot speake plainly, nor pronounce many letters. Sometime it happeneth by reason of the shrinking of certain sinewes which are corrupted with flegme: for such sinewes there bee which goe to the tongue.

Question. *Why are the tongues of Serpents and mad dogs venimous?*

Answer. Because of the malignity and fumositie of the venimous humor which doth predominate in them.

Question. *Why is a dogs tongue apt and fit for medicine, and contrariwise a horse tongue pestiferous?*

Answer. This is by reason of some secret propertie, or else it may be said, that the tongue of a dogge is full of many pores, and so doth draw and take away the viscositie of the wound. Some say that a dog hath by nature some humours in his tongue, with the which by licking he doth heale, and the contrary is in a horse.

Question. *Why is spittle white?*

Answer.

Answer. By reason of the continuall moving of the tongue, whereof heat is ingendred, which doth make white this superfluity which is spittle, as it is seen in the froth of water.

Question. Why is spittle unsavoury and without taste?

Answer. If it had a certaine determined taste, then the tongue should not taste at all, but should only have the taste of spettle & so could not receive other tastes.

Question. Why doth the spettle of one who is fasting, heale an imposthume?

Answer. Because according unto *Avicen*, it is well digested and made subtile.

Question. Why doe some abound more in spettle then other some?

Answer. This doth proceed of a flegmaticke complexion, which doth predominate in them: and therefore the Physitian doth say, that such should take heed of a quotidian ague, which ariseth of the predomination of flegme. The contrary in those which spet little, because heat doth abound in them, which doth consume the humidity of spettle, and so the defect of spettle is a signe of a fever.

Question. Why is the spettle of a man which is fasting more subtile and white, than of one who is full?

Answer. Because that that spettle is without the viscositie of meat, which is wont to make the spettle of one who is full, grosse, and thicke.

Question. From whence proceedeth the spettle of man?

Answer. From the froth of the lungs, which according unto the Physitians, are the seat of flegme.

Question. Why are such beasts which often goe together for generation, very full of fume and froth?

Answer. Because that then the Lights and the heart are in a great motion of lust, and therefore there is ingendred in them much frothy matter.

Question.

Aueſtion. *VVhy have not birds ſpettle?*

Anſwer. Becauſe they have very dry lungs, according unto *Ariſtotle* in his fifth booke *De animal.*

Queſtion. *Why do ſuch as are called Epilepti that is, ſuch as are over-whelmed, and as it were drowned in their owne blond, and are diſeaſed, ſauour badly and corruptly?*

Anſwer. The anſwer according unto the Phyſitians is, becauſe the peccant matter lieth in his head: but if he do vomit, then the matter is in the ſtomacke: but if he urine much, then the matter is in the paſſage of the urine: but if they begin to haue ſeed, then it is in the veſſels of the ſeed, and according unto this the Phyſitians do purge them.

Queſtion. *VVhy doth the tongue loſe ſometime the uſe of ſpeaking?*

Anſwer The anſwere is out of *Hippocrates*, that this doth happen through a palſie, or apoplexie, that is, a ſudden effuſion of bloud, and of a groſſe humour. And ſometimes alſo by the infection *Spiritus animalis*, in the middle cell of the braine, which doth hinder that the ſpirit is not carried unto the tongue: and this is *Galens* meaning, for by the expreſſing of the tongue, many actions of divers paſſions are made manifeſt.

Of the roofe of the mouth.

Queſtion. *WHy are fruits before they be ripe, of a naughty reliſh, or bitter, and after ſweet?*

Anſwer. Naughtie reliſh in taſte proceedeth of coldneſſe and want of heat in groſſe and thicke humiditie, but a ſweet taſte proceedeth of a ſufficient heat: and therefore in ripe fruit the humiditie is ſubtile through the heat of the ſunne, and therefore ſuch fruits are commonly ſweet, but before they be ripe the humiditie is groſſe, and ſubtile, for want of heat, and there-

therefore then the fruits are bitter and sowre.

Question. Why be we rather delighted with sweet tastes, than with bitter, or any other?

Answer. Because nature is delighted with sweetnesse. The reason is, because a sweet thing is hot and moist, and through his heat it doth dissolve and consume superfluous humidities, & by this humidity immundicity is washed away; but a sharp eager taste, by reason of the cold which doth predominate in it, doth binde overmuch, and pricke, and offendeth the parts of the body in purging. And therefore wee doe not delight in that taste, because the Physitians counsel us to eat nothing which is bitter in the summer, nor in a great heat: and the reason is, because bitternesse doth breed heate: but we should eat bitter things in winter only. And therefore *Aristotle* doth say, that sweet things are gratefull unto nature, and doe greatly nourish.

Question. Why doth a sharpe taste, as of vinegar, provoke appetite rather than any other?

Answer. Because it is cold and doth cool. Now it is the nature of cold to desire and draw, and therefore is cause of appetite. Marke that there are nine kindes of tastes: three which proceed from heat, three from cold, and three from a temperate meane.

Quest. Why doe we draw in more ayre then we breathe out?

Answer. Aristotle, and *Albertus* in his booke *De motu cordis*, doe answer, that much aire is drawne in, and is turned into a nutriment, and with the vitall spirits is contained in the lungs. And therefore a beast is not suffocated so long as he receiveth aire with the lungs, in which some part of the aire remaineth also.

Question. Why doth the ayre seeme to be expelled and put fourth, seeing that indeed the ayre is invisible by reason of his rarities and thinnesse?

Answer.

Answer. Because that the ayre which is received into us, is mingled with vapours and fumosity of the heart, by reason whereof it is made thick, and so is seen. And this is proved by experience, because that in winter we see our breath, because the coldnesse of the ayre doth binde the breath mixed with fumosities, and so it is thickened and made grosse, and by a consequence it is seene.

Question. *Why have some men stinking breath?*

Answer. The answer is, according to the Physitians, because there do arise evill fumes from the stomacke: and sometime it doth proceed of the corruption of the aiery parts of the body, as of the lungs. And the breath of Lepers is so infected, that it doth poyson the birds which are neere unto them; because the inward parts are very corrupt, as it appeareth by *cant. de. fin.* because that Leprosie is a nourishment of all the parts of the body, together with a corrupting of them: and doth begin in the bloud, and end in the exteriour members of the body.

Question. *Why be Lepers hoarse?*

Answer. Because in them the instruments vocall are corrupted, that is, the lights.

Question. *Why do men become hoarse?*

Answer. Because of the rheume descending from the braine, filling the conduits of the lights: or sometimes through some imposthumes in the throat or rheum gathered in the neck.

Question. *Why have all the females of all living creatures the shrilleſt voyce, a Crow only excepted, and a woman shriller then a man, and smaller?*

Answer. According unto *Aristotle*, by reason of the composition of the veines and vocall arteries, that is, where the ayre doth enter in, by which veines and arteries the voyce is formed, as it appeareth by a simili-

tude, because a small pipe doth sound shriller than a great. And so also in women, because the passage where the voyce is formed, is made narrow and strait, by reason of cold, because it is the nature of cold to binde: but in men, that passage is open and wider through heat because it is the property of heat to open and dissolve. Also it proceedeth in women through the moistnesse of the lungs, and weaknesse of heat. Young men & diseased men have sharp & shrill voyces for the same cause. And that is the naturall cause why a man childe at his birth time doth cry *a, i,* which is a bigger sound, and the female *e,* which is a slender sound, as it pleaseth *Laberintus*, when he saith, *Masculus A profert.*

Question. *Why doth the voyce change in men and women, in men at 14. in women at 12. in men when they begin to yeeld seed, in women when their breasts begin to grow as Aristotle doth say, lib. de animal.*

Answer. Because that then, saith *Aristotle*, the beginning of the voyce is slackned and loosed: and he proveth this by a similitude of a string of an instrument let downe or loosed, which giveth a great sound. And he proveth it another way, because that beasts which are gelded, as Capons, Eunuchs and gelded men, have softer and slenderer voices than others, by reason they want stones.

Question. *Why doe men become hoarse, by the looking on a wolfe?*

Answer. The answer, according unto *Aristotle* is, because a Woolfe is a very cold beast in the braine, and thereupon hath a very heavy head. If then the spirit of the sight or beames be directed and go towards the Wolfe, it doth draw some coldnes frō him to the brest, and then of that coldnes the brest is straightned, where the instruments are, by which the voice is formed: because a Wolfe cannot send forth any other fumosities,

and

and they are breathed out into the ayre, the ayre next unto him is infected, and the next ayre by that ayre, and so another ayre, untill it come unto the man, then the ayre being infected, is drawne in by man, and so doth make him hoarse by closing the vocall artery or wind-pipe. And it hath been already said, that a Wolfe is a very ravenous and devouring beast, and doth eat as much at once as will serve him for three dayes, and therefore by opening his mouth, doth cast forth raw and grosse humours undigested, by the which the next aire unto him is infected, and so the next unto it untill it come unto the looker on, and so doth infect like the Basiliske, which doth cast forth venomous ayres, which infect men by the eyes.

Question. *Why is not a wolfe hoarse when a man doth looke on him?*

Answer. Because a man is not so cold as a Wolfe, nor of so malignant a quality. And for the like reason this problem is moved.

Question. *Why doth a man which is slaine, bleed when he is seene of him which killed him?*

Answer. This proceedeth of a divine cause, and not of a naturall, because this blood doth call for revenge against the murtherer. But if there be any naturall cause of it this is it. The committer of this wicked fact calling it to mind, is very sory for it, and repenteth him of it and is in anguish of minde, & in a great heat through the strong imagination which he hath conceived, and by that meanes all his spirits doe stirre and boyle, and repaire unto the instrument of the sight, and so go out by the beames of the sight of the eyes unto the wounds which are made, the which if they be fresh, do presently fall a bleeding. Secondly, this is done by the helpe of the aire which is breathed in, the which being drawn from the wound, causeth it to bleed.

Queſt. *VVhy do the ſmall birds ſing more and lowder than great ones, as it appeareth in the Larke and Nigtingale?*

Anſwer. Becauſe the ſpirits of ſmall birds are ſubtill and ſoft, and the Organ or Conduits ſtrait, as it appeareth in a pipe, and therefore follow eaſily any deſire, and ſo doe ſing very oft.

Queſtion. *VVhy doth the male ſing more then the female, as it appeareth in all living things?*

Anſwer. It proceedeth from the deſire of carnall copulation, becauſe that then the ſpirits are moved throwout all the body with the foreſaid appetite and deſire. And ſpeaking generally, the females are colder than the males.

Queſtion. *VVhy do Bees, waſps, Flies, and Locuſts, and many other ſuch like beaſts, make a noyſe, ſeeing they have no lungs nor inſtruments of the voyce?*

Anſwer. According unto *Ariſtotle*, there is in them a certaine ſmall skinne, the which when the ayre doth ſtrike, it cauſeth the ſound, and therefore there is a ſtrange ſound.

Queſtion. *VVhy doe not fiſh make a ſound?*

Anſw. Becauſe that according unto *Ariſtotle*, they have no lights, but only gils, nor yet heart, and therefore they need not the drawing in of ayre, and by a conſequence they make no noyſe, becauſe that as *Ariſtotle* doth ſay, a voyce is a percuſſion of the ayre which is drawne.

Of the Necke.

Queſt. VVHy hath a living creature a necke?

Anſwer. Becauſe the necke is the ſupporter of the head, as *Ariſtotle* doth teach: and therefore the necke is the middle between the head and the body, to the intent that by it, and by his ſinewes, as by certaine

certaine meanes and wayes, motion and ſenſe of the body might be conveyed throughout all the body, and that by meanes of the necks, as it were by a diſtance, the heart which is very hot, might be ſeperated from the braine.

Queſtion. *Why doe ſome beaſts want a necke, as Serpents, Fiſhes?*

Anſwer. Becauſe ſuch beaſts want a heart, and therefore they doe want that diſtance which we have ſpoken of: or elſe we anſwer, that they have a necke in ſome inward part of them, but it is not diſtinguiſhed outwardly from the heart and the head.

Queſtion. *Why is the necke full of bones and ioints?*

Anſw. Becauſe it may beare and ſuſtain the head the ſtronger. And alſo becauſe the back-bone is joyned to the braine in the necke, and from thence it receiveth marrow, which is of the ſame ſubſtance with the braine.

Queſtion. *Why have ſome beaſts long neckes, as Cranes, Storkes, and ſuch like?*

Anſwer Becauſe ſuch beaſts doe ſeeke their living in the bottome of the water, and therefore do want ſuch necks. And ſome beaſts have ſhort necks, as Sparrow-hawkes, becauſe ſuch are ravenous beaſts, and therefore for ſtrength want ſuch ſtrong necks, as it doth appeare in an oxe, which hath a ſhort necke, and is therefore ſtrong.

Queſtion. *Why is the necke hollow, and eſpecially before about the tongue?*

Anſwer. Becauſe there be two paſſages, whereof the one doth carry the meat unto the nutritive inſtrument, as to the ſtomache & liver, and is called of the Greeks *Iſophagus*, and the other is the wind-pipe.

Queſtion. *Why is the artery made like rings and circles?*

Anſw. The better to bow, and give a good ſounding againe.

Queſt. *Why doth a chicken move a great ſpace after his head is off, and a man headed never ſtirreth?*

Anſwer. Becauſe a chicken and ſuch like, have ſtrait ſinewes and arteries, and therefore the ſpirit of moving continueth long after the head is off: but men, and many beaſts have long and large ſinews and arteries, and therefore the motive ſpirits doe quickely depart from them, and by a conſequent cannot move their bodies.

Of the Shoulders and Armes.

Queſt. *WHy hath a man Shoulders and armes?*

Anſw. To give and carry burdens, according to *Ariſtotle.*

Queſtion. *Why are his armes round?*

Anſwer. For the ſwifter and ſpeedier worke, becauſe that figure is fit to move.

Queſtion. *Why are his armes thicke?*

Anſwer. Becauſe they ſhould be ſtrong to lift and beare burdens, to thruſt and give a ſtrong blow: ſo their bones are thick, becauſe they contain much marrow, for feare they ſhould be eaſily corrupted and marred: but marrow cannot ſo well be contained in ſmall bones as in great.

Queſtion. *Why doe ſuch as are diſeaſed and in griefe uncover and cover their armes, and ſuch alſoe as are in an agony?*

Anſwer. Becauſe ſuch are neer unto death, and it is a ſigne of death, by reaſon of great griefe, which cauſeth that uncovering, as *Hippocr.* doth teach, *lib. prognoſt.*

Queſtion. *Why doe the armes become ſmall and ſlender in ſome ſickeneſſes, as in mad men, and ſuch as are ſicke of the dropſie?*

Anſwer. Becauſe all the parts of the body doe ſuffer the one with the other, and therefore one member being

n griefe, all the humours doe concurre and runne thither to get succour and helpe to the aforesaid griefes. For when the head doth ake, all humours of the armes doe run to the head, and therefore the armes become small and slender, because they want their proper nouriture.

Question. *Why have bruite beasts no armes?*

Answer. Their fore-feet are in stead of armes, and in their place. Or else we may answer more fitly, because all beasts have some parts for their defence, & to fight with, as the Wolfe, the teeth; the Cow, the hornes; a Horse, the hinder feet; Birds, the beake and wings; but only man hath his armes.

Of the Hand.

Question. *Why hath a man hands, and an Ape also which is like unto a man?*

Answ. The hand is an instrument which a man doth especially want, because many things are done by the hands and not by any other part, as *Aristotle* doth teach.

Question. *Why are some men ambo-dexters, that is, use the left hand as well as the right?*

Answer. By reason of the great heat of the heart, and for the hot blowing of the same; for that it is which maketh a man as nimble of the left hand as in the right; and without doubt such are of a good complexion.

Question. *Why are not women ambo-dexters as well as men, as* Hippoc. *ult. part. Aphorism.*

Answ. Because, as *Galen* saith, a woman in health which is most hot, is colder than the coldest man in health, I say, in health, for if she have an ague, shee is accidentally hotter than a man.

Queſtion. *Why are the fingers full of joynts?*

Anſwer. To be the more fit and apt to receive, and to keep the things received.

Queſt. *Why hath every finger three joynts, and the thumb but two?*

Anſwer. The thumb hath three, but the third is joyned unto the arme, and therefore is ſtronger than the other fingers, and is bigger in ſtrength, ſeeing he is alſo in quantity; and is called *pollex a polleo*, that is, to excell in ſtrength.

Queſt. *Why are the fingers of the right hand more nimble than the fingers of the left, as* Ægidius *ſaith?*

Anſw. It proceedeth of the heat which doth predominate in thoſe parts, which cauſeth greater agility.

Queſt. *Why are the fingers thicker before meat, than after as* Albertus *ſaith?*

Anſwer. According unto the Phyſitians, becauſe a man which is faſting is full of bad humours, and divers fumoſities which puffe up the parts of the body, and the fingers alſo: but when thoſe humours are expulſed through meat, the fingers become more ſlender. And for the ſame reaſon, a man which is faſting is heavier than when he hath meat in his belly, and is moſt plain in faſters. Another reaſon may be given, that is, becauſe that after meat, the heat departeth from the outward parts of the body unto the inward, to helpe digeſtion, and therefore the outward and externall parts become ſlender: but after the digeſtion is made, the bloud returneth againe to the exteriour parts, and then they become great againe.

Queſtion. *Why are ſome men left handed?*

Anſw. Becauſe the heart ſendeth not heat unto the right ſide, but more unto the left, and doth alſo worke a ſlendernes and ſubtilty in the left ſide.

Of the Nayles.

Queſt. *FRom whence do the nailes proceed?*

Anſwer. Of fumoſity and humours, which are reſolved, and doe goe into the extremities of the fingers, and there are dried through the power of the externall aire, and brought to the hardnes of a horne.

Queſtion. *VVhy do the nailes of old men grow blacke and pale?*

Anſw. Becauſe the heat of the heart decayeth, the which decaying, their beauty doth decay alſo.

Queſtion. *VVhy are men judged to be of evill or good complexion, by the diſpoſition of their nayles?*

Anſwer. Becauſe they give witneſſe of the goodneſſe or badneſſe of the heart, and therefore of the complexion: for if they be ſomewhat red, they betoken choler well tempered: but if they be enclined with red ſomewhat to blackneſſe, they betoken a ſanguine complexion: but if they be yellowiſh or blacke, they ſignifie melancholy.

Queſtion. *VVhy do white ſpots appeare in the nailes?*

Anſwer. Through the mixture of flegme with the nutriment.

Of the Breſt.

Queſt. *VVHy is the breſt hollow?*

Anſw. Becauſe there is the ſeat of the ſpirituall and aereous members, which are moſt noble, as the heart and lights, and therefore becauſe theſe might be kept from hurt, it was neceſſary that the breſt ſhould be hollow.

Queſtion, *VVhy hath a man the broadeſt breſt of all living?*

Anſw.

Answer. Because the spirits of man are weak and subtill, and therefore doe require a spacious place, wherein they are contained, as the breast is.

Question. *Why are the brests of birds round?*

Answer. Because they be in coutinuall motion, and that figure is fittest for motion, as *Aristotle* doth say, 4. *Physic.*

Question. *Why doe we draw those things which we love unto our brest?*

Answer. Because the first and chiefest part of the heart is under the brest, and therefore that which the heart doth love, we doe draw to the brest, by reason of the neighbourhood it hath with the heart, so applying the thing loued, unto the lover.

Question. *Why have women narrower brests than men?*

Answer. Because there is heat in men, which doth naturally move to the utter most part of them, making those parts great and large. And therefore a great brest is a token of courage, as *Aristotle* doth say, declaring this to be true by the Lion & the Bull: but in women cold doth predominate, which naturally doth tend downeward. And therefore *Aristotle* doth say, that women do oft fall upon their taile, because those parts behind are grosse and heavy, by reason of the cold descending thither: but a man doth commonly fall on his brest, by reason of his greatnesse and thicknesse,

Of the paps and Dugs.

Question. *Why are the Paps placed upon the brest?*

Answer. Because the brest is the seat of the heart, which is most hot, and therefore there the paps doe grow, to the end that the flowers being conveyed thither, as being neare unto the heat of the heart

heart, ſhould the ſooner be digeſted and perfected, and converted into the matter and ſubſtance of milke.

Queſtion. *Why are the paps below the breſts in other beaſts, and above the breſts in women?*

Anſwer. Becauſe a woman goeth upright, and hath two legs only, and therefore if her dugs ſhould be below her breſt, they would hinder her going: but other beaſts have foure feet, and therefore they are not hindered in their goings.

Queſtion. *Why have not men as great breſts and pops as women?*

Anſw. Becauſe a man hath no monethly termes, and therefore no veſſell deputed for them. And yet *Ariſtotle* doth ſay, that men have ſmall paps, and women little ſmall ſtones.

Queſtion. *Which paps are beſt for children to ſucke, great ones, or ſmall ones, or the meane betweene both?*

Anſwer. In the great ones the heat is diſperſed, and there is no good digeſtion of the milke: but in ſmall ones the power and force is ſtrong, becauſe a vertue united is ſtrongeſt, and by conſequence there is a good working and digeſting of the milke: and therefore the ſmall ones are better than the great ones: but yet the meane ones are the beſt of all, becauſe that every mean is beſt.

Queſtion. *Why doe the pops of young women begin to grow great about thirteene or foureteene yeeres of age, as* Albertus *doth ſay?*

Anſwe. Becauſe that then her termes begin to have courſe and increaſe: and as *Ariſtotle* doth ſay, mans ſeed and womens flowers doe begin to increaſe at one age.

Queſtion. *Why doe the paps of ſuch women as caſt their childe wax ſoft, as* Hippoc. *ſaith, 2 part. Aphoriſ.*

Anſw. Becauſe that there the flowers have no courſe

to the teats, by the which the young one is nouriſhed, but follow their ordinary courſe, and therefore they waxe ſoft.

Queſtion. *VVhy hath a woman that is with childe with a boy, the right pap harder than the left?*

Anſw. Becauſe the male childe is conceived in the right ſide of the mother, as *Hippo.* ſaith, and therefore the flowers doe run to the right pap and make it hard.

Queſtion. *VVhy doth it ſhew weakneſſe of the childe, when the milke doth drop out of the paps before the woman be delivered?*

Anſwer According unto *Ariſtotle*, becauſe the milke is the proper nature of the childe in the wombe of the mother, and therefore if the milke run out, it is a token that the childe is not nouriſhed, and therefore is weake.

Queſtion. *Why doth the hardneſſe of the paps betoken the health of the childe in the wombe?*

Anſw. Becauſe the flowers are converted into milke, and that milke doth ſufficiently nouriſh the childe, and thereby the ſtrength is ſignified.

Queſtion *Why hath a woman but two paps, and ſome bruit beaſts ten or more?*

Anſw. Becauſe that for the moſt part a woman hath but one childe, either boy or wench, and therefore one pap is ſufficient, or two: but beaſts having many young ones, and therefore ſo many teats.

Queſtion. *VVhy be womens paps hard when they be with childe, and ſoft at other times?*

Anſw. They ſwell then, and are puffed up, becauſe the much moiſture which proceedeth from their flowers, doth runne into the paps, which at other ſeaſons doe remain in the matrix or wombe, and is expelled by the place deputed to that end.

Queſtion. *By what meanes doth the milke of the pappe*

come unto the matrix or wombe?

Answer. According unto *Hippocrates*, because there is a certaine knitting and coupling of the paps with the wombe, and there are certaine veines which the Midwives do cut in the time of the birth of the childe, and by those veines the milke doth flow into the navell of the children, and so they receive nouriture by the navell. Some say, that the childe in the wombe is nourished at the mouth: but that is false, because that so he should void excrements also: but that is false, because that is not seene where.

Question. *Why is it a signe of a male childe in the wombe, when the milke that runneth out of the womans brests is thicke, and not much, and of a female when it is thin?*

Answ. Because that a woman that goeth with a boy, hath great heat in her, which doth perfect the milke & make it thicker: but such as goe with a wench, have not so much heat, and therefore the milke is undigested and unperfected, and watry and thin, and will swim above water if it be put into it.

Question. *Why is the milke white, seeing the flowers are red which it is ingendred of?*

Answer. Because that bloud well purged and concocted becommeth white, as it appeareth in flesh, whose proper colour is red, and being well boyled is white. Another answer is, because that every humour which is ingendred in such a part of the body, is made like unto that part in colour where it is ingendred, as neere as it can: but because the flesh of the paps is white therefore the humour of milke is white.

Question. *Why doth a Cow give milke more abundantly than other beasts?*

Answer. Because a Cow is a great eating beast: and where there is much monethly superfluity ingendred, there is much milke, because it is nothing else but that bloud

bloud purged and tryed: and becauſe a Cow hath much of this monethly bloud, ſhe hath much milke.

Queſtion. *Why is not milke wholeſome, as Hippocrates ſaith, 2. part. Aphoriſ.*

Anſwer. According unto the opinion of *Galen*, for divers reaſons. Firſt, becauſe it doth curd in the ſtomacke, whereof an evill breath is bred. But to this *Hippocrates* giveth a remedy ſaying: If the third part of it be mingled with a running water, then it is not hurtfull. Another reaſon is, becauſe that ſometimes the milke doth wax ſowre in the ſtomacke, and boile till it be dry, whereof evill humours be bred, which do infect the breath.

Queſtion. *Why is milke naught for ſuch as have the headeche?*

Anſwer. Becauſe milke is eaſily turned into great fumoſities, and hath much terreſtriall ſubſtance in it, the which fumoſitie aſcending, doth cauſe the head to ake.

Queſtion. *Why is milke a fit nutriment for children and infants?*

Anſwer. Becauſe it is the naturall and uſuall food, and becauſe they were nouriſhed with the ſame in the wombe of the mother, it is fit for them.

Queſtion. *Why are white meates made of a new milch Cow, good?*

Anſwer. Becauſe the milke at that time is very ſpongie, and doth expell many fumoſities, and doth as it were purge at that time.

Queſtion. *Why is the milke naught for the childe, if the woman doe uſe carnall copulation?*

Anſwer. Becauſe that in the time of carnall copulation, the ſubtilleſt and beſt part of the milke goeth to the veſſels of the ſeed, and to the wombe, and the worſt remaineth in the pappes, which doe hurt the childe.

Queſtion.

Queſtion. *Why is the milke of browne women better than of white women?*

Anſwer. Becauſe that Browne women are hotter than others, and becauſe the heat doth purge the milke ſufficiently and ſo the milke is the better.

Queſtion. *Why doe the Phyſitians forbid us to eat milke and fiſh at the ſame meale?*

Anſwer. Becauſe they doe diſpoſe us to a leproſie, and becauſe they are both flegmaticke.

Queſtion. *Why have not birds milke and paps?*

Anſwer. Becauſe paps would hinder their flying: and fiſh alſo have neither paps nor milke, as *Ariſtotle* doth ſay: but in fiſh the female doth caſt much ſpawne, upon which the male doth touch with a ſmall gut, which cauſeth their kinde to be infinite in ſucceſſion.

Of Backs.

Queſtion. *Why have beaſts backs?*

Anſwer. According unto *Ariſtotle*, for three cauſes: Firſt, becauſe the backe ſhould bee the way and mean of the ſinewes, which are extended and ſpred throughout all the body, from the back-bone, as it appeareth in ſuch as are hanged, becauſe that when they are torne in pieces, or without fleſh, the ſinewes hang whole in the chine or back-bone. The ſecond, becauſe it ſhould be a guard and defence for the ſoft parts of the body, as of the ſtomacke, liver, lights, and ſuch like. The third, becauſe it ſhould be the foundation of all the bones, becauſe we ſee other bones, as the ribs, faſtned in the back-bone.

Queſtion. *Why hath a man above all other creatures a broad backe, which he can lie upon, which no beaſt can doe?*

Anſwer. Becauſe a broad backe doth anſwer a broad breſt. If therefore a man ſhould have a ſharp back like

unto

unto other beasts, that would be of an unseemly shape, and therefore it is requisite that he have a broad back.

Question. *Why hath a man that lyeth on his back, horrible visions?*

Answer. Because that the passage or sinew of the fantasie is open, which is in the forepart of the brain, and so the fantasie is destroyed, and then those visions follow. Another reason is, because that when a man doth lie on his back, the humours are disturbed and moved upward where the fantasie is, which is by that meanes disturbed.

Question. *Why is it naught to lie on the back?*

Answer. Because as the Physitians do say, that doth dispose a man to Leprosie, Madnesse, and to an *Incubus*: Where you may note, that *Mania* or madnesse, is the hurt or disturbance of the fore-part of the braine, with a taking away or depravation of the imagination: but *Incubus*, that is, the night-mare, is a passion of the heart, when a man doth think himselfe to be strangled in his sleep, and somewhat lie heavy upon his stomack, which he would put off.

Question. *Why hath the back-bone many joynts and knots called Spondilia by the Physitians?*

Answer. For the moving of the backe, and bowing of him, without the which joynts that could not be done. And therfore they say amisse, which say that Elephants have no such joynts: for without them they could not move.

Question. *Why doe fish dye presently when their back bone is burst?*

Answer Because that in fish the back-bone is in stead of the heart. Now the heart is the first thing which doth live, and the last thing which doth dye, as it appeareth in the book *de longit. & brevit. vitæ*: and therefore when that bone is broken, fish can live no longer.

Of

Of the Marrow.

Queſtion. *WHy doth a man dye quickly, after the marrow is hurt or periſhed?*

Anſwer. Becauſe the marrow doth proceed from the brain, which is a principall part of man, as it appeareth in two reaſons. Firſt, becauſe the marrow is white like unto the braine: then becauſe they have a ſmall skin, or rinde, which that which is called *Nucha* hath not, which doth ſomewhat differ from the marrow, becauſe that *Nucha* hath two coverings like the braine, called *Pia mater*, and *dura Mater*.

Of the Piles, or flux of bloud in the Fundament.

Queſtion. *WHy have ſome men piles?*

Anſw. Becauſe they are cold and melancholike, the which melancholy firſt paſſeth to the ſpleene, which is the proper ſeat of melancholy, and there cannot be retained through abundance of bloud, and therefore from thence it is carried to the back bone, where there are certaine veines which have their end in the back, the which doe receive the bloud. And when thoſe veines are very full of melancholy bloud, then the wayes and conduits of nature are opened, and that bloud iſſueth out once a moneth like a womans terms and flowers. And theſe men which have this courſe of bloud, are kept from any infirmities, as the dropſie, plague, and ſuch like.

Queſtion. *Why are the Iewes ſubject unto this diſeaſe very much?*

Anſwer. The Divines doe ſay, becauſe they cryed at the death of Chriſt, *Let his bloud fall upon us and our children.* And therefore it is ſaid in the Pſalme, *Percuſſit eos Deus in poſteriora dorſi.* Another reaſon is, becauſe the

Iewes doe eat much flegmatick and cold meats, which doe breed melancholy bloud, which is purged by this flux of bloud. Another reason is, because mooving doth cause heat, and heat digestion, as 4. *Meteor.* but the Iewes doe not moove nor labour, nor converse with men. Also they live in great feare, lest wee should revenge the death of our Saviour, which doth also breed a coldnes in them, which doth hinder digestion, which doth breed much melancholy bloud in them, which is by this meanes purged.

Of the Heart.

Question. *Why are the heart and lungs, called lively parts to the body, in Latine*, Spiritalia membra?

Answer. From this word *spiritus*, which signifieth breath, life, or soule, & because the vitall spirits are ingendred in the heart: but that is no good answer, for so the liver & the brain might be so called, which is false, because the liver is a part which giveth nouriture, and the braine sense and life. And yet the consequence is clear, because the vitall spirits are ingendred in the liver, and the sensible or animall spirits in the brain. And therefore the answer is, because that in the heart & in the lungs, breath and aire is received, by which we live.

Question. *Why are the lungs thin and spungy, light and full of small holes?*

Answer. Because the aire might be the better received in them, for the cooling of the heart, and expelling of superfluous humours, because the lungs are the fanne of the heart. And as a paire of bellowes is puffed up by taking in of the aire, and shrinketh by blowing out the aire: so likewise the lights do draw the aire when they coole the heart, and cast it out, lest through too much heat

heat of the aire drawne in, the heart should be suffocated.

Question. *Why is the flesh of the lungs white?*

Answer. Because they be in continuall motion.

Question. *Why have those beasts only lungs which have hearts?*

Answer. Because the lungs be no part for themselves, but for another, that is, for the heart: and therefore it were superfluous for those beasts to have lungs which have no heart: but nature doth never want in things necessary, nor abound in superfluities.

Question. *Why doe such creatures which have no lungs want a bladder?*

Answer. Because such drinke no water, to the end to make their meat to boile, or to helpe digestion, but only for the tempering of their meat, and therefore they want a bladder and urine, as it appeareth in such birds as doe not drinke at all, as the Falcon, Sparrow-Hawke.

Question. *Why is the heart in the midst of the body?*

Answ. Because it should impart life unto all the parts of the body: and therefore is compared unto the Sun, which is placed in the middle of the Planets, to poure light unto them all. And therefore the Pythagorians calling the heavens a great living creature, say, that the Sunne is the heart of him.

Question. *Why onely in man is the heart plated in the left side?*

Answ. To the end that the heat of the heart should mitigate the coldnesse of the spleene: for the spleene is the seat of melancholy, which is seated in the left side likewise.

Question. *Why is the heart first ingendred? for according unto Aristotle, the heart doth first live, and last dye.*

Answer. Because as *Aristotle* saith, *De juventute & senect.*

ſeneſt. the heart is the beginning and originall of life, and of all the parts of the body, and without it no part can live. Note according unto the Philoſophers, that of the ſeed retained in the matrix or wombe, there is firſt ingendred a certaine little ſmall skinne, which doth compaſſe the ſeed, whereof firſt the heart is made of the pureſt bloud, then of a bloud not ſo pure, the liver, and of a thicke and cold bloud, the marrow & the braine.

Queſtion. *Why are ſuch beaſts bold, which have but a little heart, as the Lion?*

Anſwer. Becauſe that in a little heart, the heat is well united and vehement, and the bloud touching him doth quickly heat him, and is ſpeedily carried unto the other parts of the body, which doth give courage and boldneſſe.

Queſtion. *Why are ſuch beaſts as have a great heart fearefull, as the Hare?*

Anſwer. Becauſe the heat is diſperſed in ſuch a one, and is not able to heat the bloud which commeth to him, and ſo feare is bred.

Queſtion. *Why is the heart continually moving?*

Anſwer. According unto *Ariſtot. de motu cordis*, and *Galen*, becauſe that in him there is bred a certain ſpirit, which is more ſubtile than the aire, which by reaſon of his great thinneſſe and rarefaction, doth ſeeke a larger ſpace, filling the hollow roome of the heart, whereof the dilating and opening of the heart doth follow. And becauſe the heart is earthly, the thruſting and moving ceaſing, his parts are at reſt, and tend downwards. And *Galen* giveth an experiment of an Acorne, the which if it be put into the fire, the heat doth diſſolve his humidity into ſmoake, which is thinner and greater than the humidity, and therefore doth occupie a greater place, and ſo cannot abide in the rinde, but doth puffe

it

it up, and cauſe it to fall into the fire. The like is of the heart, & therefore note that the heart of a living creature is trangular after a ſort, and hath the leaſt part towards the left ſide, and the greateſt toward the right, and doth alſo open and ſhut in the leaſt part, and by that meanes is in continuall mooving. The firſt mooving is called of the Phyſitians *Diaſtole*, that is, the extending of the breſt or heart. The ſecond, *Syſtole*, that is, the ſhutting of the heart, and of theſe two mooving, all the moovings of the body do proceed, and the mooving of the pulſe which the Phyſitians doe feele.

Queſtion. *why are great beaſts leane?*

Anſwer. Becauſe the naturall heat proceeding from the heart, doth conſume the watriſh humiditie, which ſhould be converted into fat. And for the moſt part women are fatter then men, becauſe they have much humidity in them, and have a moiſter heart than men.

Queſtion. *Why is the fleſh of the heart ſo compact and thick together?*

Anſw. Becauſe that in a thicke compacted ſubſtance heat is ſtrongly received and united, as it appeareth in other things. And becauſe the heart with his heat ſhould moderate the coldneſſe of the braine, it is made of that fat fleſh, apt to keepe a ſtrong heat.

Queſtion. *Why is the heart the hotteſt part in all living creatures?*

Anſwer. Becauſe it is ſo compacted, it receiveth heat beſt, and becauſe it ſhould mitigate the coldneſſe of the braine as is ſaid.

Queſtion. *Why is the heart the beginning of life?*

Anſw. Becauſe that in him the vitall ſpirit is bred, which is the ſeat of life. And therefore according unto the opinion of *Auguſt. de differen. ſpirit & anima*, the heart hath two bellies, or receptacles, that is, the right

and the left: the right hath more bloud than ſpirit, the which ſpirit is ingendred to give life, and vivificate all the body.

Queſtion. *VVhy is the heart round, and of the figure of a pyramide, long and ſharpe?*

Anſwer. The round figure hath no angles, and therefore the heart is round for feare leſt any noyſome and hurtfull matter ſhould be kept and retained in him. And alſo, as *Ariſtotle* doth affirme, becauſe the round figure is fitteſt for motion.

Queſtion. *Why is the bloud principally in the heart above all other parts?*

Anſwer. Becauſe the bloud is in the heart as in his proper place, or in his efficient place, which ſome doe attribute unto the liver. And thereupon the heart doth not receive bloud of any other part, but other parts of him.

Queſtion. *VVhy doe ſome creatures want a heart?*

Anſwer. Although they have no heart, yet they have ſomewhat that doth anſwer unto the heart, as doth appeare in Fiſh and Eeles, which have the back-bone in ſtead of the heart.

Queſtion. *Why doth the heart beate and live in ſome creatures when the head is off, as it appeareth in birds & in hens?*

Anſwer. Becauſe the vitall ſpirits do remaine longeſt in the heart, becauſe the heart is that which is firſt alive and laſt dead, as *Ariſtotle* doth ſay, and therefore the heart doth beat more than other parts.

Queſtion. *Why do all creatures which want a heart, or ſomewhat proportionable unto it, want bloud alſo, as it appeareth in flyes?*

Anſwer. The heart is the beginning of bloud, and therefore the cauſe failing, the effect doth faile.

Queſtion. *Why is the pulſe of the heart more certainely judged in the right ſide then in the left?*

Answer. Because the heat of the heart is more lively there than in the other side, and therefore it is better felt there than in the other side.

Question. *Why doth the heat of the heart faile sometimes on a sudden, as in those which have the falling sickenesse?*

Answer. This doth proceed according unto *Constant.* through the defect of the heart it selfe, and of certaine small skins with the which it is covered, the which being infected or corrupted, the heart faileth on a sudden: & sometime it doth happen by reason of the parts next adjoyning. And therefore when any venomous humour doth goe out of the mouth of the stomacke, that doth hurt the heart, and the parts adjoyning, the which doth also cause this fainting: Note according unto *Aristotle*, that the disposition of the heart is known by the pulse of the heart, because a swift great beating pulse doth give witnes of the heat of the heart, & of a good complexion. A slow and weak pulse doth betoken the coldnesse of the heart, and an evill complexion. And therefore a woman which is in health, hath a slower and weaker pulse than a man, as it shall appeare hereafter.

Of the stomacke.

Quest. *VVhy is the stomacke large and wide?*

Answer. Because that in the stomacke, the meat is first concocted and digested, as it were in a pot, to the end that that which is pure, should be seperated from that which is impure, as *Aristotle* saith: and therefore according unto the quantity of the meat, the stomacke is inlarged.

Question. *VVhy is the stomacke round?*

Answer. Because that if it had angles and corners, as *Constant* saith, that meat would remaine in them and breed evill humours, and a man should never want

agues: the which humours nevertheleſſe are evacuated, liſted up and conſumed, and are not hidden in any ſuch corners, by reaſon of the roundnes of the ſtomacke.

Queſtion. *VVhy is the ſtomacke full of ſinewes and feeling?*

Anſwer. As *Ariſtotle* doth ſay, becauſe the ſinews can be extended and inlarged, and ſo the ſtomack is when it is full, and when it is hungry, it is drawne together, and therefore Nature doth provide thoſe ſinewes.

Queſtion. *VVhy doth the ſtomacke digeſt?*

Anſw. Becauſe of the heat which is in him, the which heat commeth from the parts adjoyning, that is, the liver and the heart. For we ſee that in metals the heat of the fire doth take away the ruſt and droſſe from the iron, and ſilver from tinne, and gold from copper: and ſo by digeſtion, the pure is ſeperated from the impure. And that digeſtion is of foure ſorts, according unto the Phyſitians.

Queſtion. *VVhy is the ſtomacke joyned to the liver?*

Anſwer. Becauſe ſaith *Conſtant* the liver is very hot, and with his heat doth helpe digeſtion, and doth compaſſe the ſtomacke.

Queſtion. *VVhy be we commonly colder after dinner then before?*

Anſwer. Becauſe that then the heat goeth to the ſtomacke to further digeſtion, and ſo the outward parts be cold, being deprived of heat.

Queſtion. *Why is it hurtfull to ſtudy preſently after dinner?*

Anſwer. Becauſe that when the heat doth labour to helpe the imagination in ſtudie, then it ceaſeth from digeſting the meat, and ſo the meat remaineth raw. And therefore according unto the Phyſitians, a man ſhould walke ſomewhat after dinner.

Queſtion. *Why have women with childe an inordinate*

appetite

appetite of eating coales, aſhes, and ſuch like?

Anſw. Becauſe that ſuch as are the humours in the ſtomacke, ſuch nutriment they deſire: and becauſe women with childe have corrupted humours, they deſire ſuch things, becauſe like doth covet his like.

Queſtion. *Why doth the ſtomack ſlowly digeſt very fat meat?*

Anſwer. Becauſe ſuch meats doe ſwimme in the ſtomacke. Now the beſt digeſtion is in the bottome of the ſtomacke, where fat meat commeth not. And therfore ſuch as eat fat meat, are very ſleepy after the eating of it, becauſe their digeſtion is hindred.

Queſtion. *Why is all the body the worſe when the ſtomack is ill at eaſe?*

Anſw. Becauſe the ſtomacke is knit with the braine, heart and liver, which are the principall parts in man, and therefore when he is not well, the other are evilly diſpoſed. Another anſwer is, that if the firſt digeſtion be hindred, the others are alſo hindred: for in the firſt digeſtion is the begining of the infirmitie that is in the ſtomacke.

Queſtion. *Why are young men ſooner a hungred then old men?*

Anſw Young men doe digeſt for three cauſes. Firſt, for growing: then, for reſtoring of life; and laſtly, for conſervation of their life, as *Hippocrat.* and *Galen* doe ſay. Elſe we anſwer, that young men are hotter then old men: becauſe young men are hot and dry, and therfore the heat doth digeſt more, and by a conſequent they deſire more.

Queſtion. *Why do Phyſitians preſcribe that a man ſhould eat when he hath an appetite?*

Anſwer. Becauſe much hunger and emptineſſe will fill the ſtomacke with naughty rotten humours, which he doth draw unto himſelfe in ſtead of meat: which

doth

doth eaſily appeare, becauſe that if we faſt overnight, we have an appetite to meat, but in the morning none. That is therfore a token that the ſtomack is filled with naughty humours, and eſpecially his mouth, which is no true filling but a deceitfull. And therefore after we have eaten a little, our ſtomack commeth to us againe. And then the Proverbe is, that one morſell draweth another: for the firſt morſell having made cleane the mouth of the ſtomacke, doth provoke appetite.

Queſtion. *Why do the Phyſitians preſcribe that we ſhould not eat too much at a time, but by little and little?*

Anſwer. Becauſe that when the ſtomacke is full, the meat doth ſwimme in him, which is a dangerous thing. Another reaſon is, that as very greene wood doth put out the fire, ſo doth much meat choak the naturall heat and put it out. And therefore the beſt Phyſicke is to uſe temperance in eating and drinking.

Queſtion. *Why doe we deſire change of meats, according unto the change of times: as in winter, Beefe, Porke, Mutton: in ſummer, lighter meats, as Veale, Lambe? &c.*

Anſwer. Becauſe the complexion of the body is altered and changed, according unto the time of the yeere. Another anſwer is, that this doth proceed from the quality of the ſeaſon, becauſe that the cold of the winter doth cauſe a better digeſtion, becauſe the ſtomacke and belly is hotter in winter, by reaſon of the compaſſing cold, as *Hippocrates* and *Ariſtotle* doe teach.

Queſtion. *Why ſhould not the meat we eat be too hot, as Pepper, Ginger?*

Anſw. Becauſe that hot meat doth burn the bloud, and doth diſpoſe unto a leproſie. So contrariwiſe, meat too cold doth mortifie and congeale the bloud. Alſo our meat ſhould not bee over-ſharpe, becauſe it procureth old age: and over-much ſauce doe burne

the

the intrailes, and procureth often drinking, as raw meat doth: and other ſweet meats doe conſtipate and cling the veines together.

Queſtion. *VVhy is it a good cuſtome to eat Cheeſe after dinner, and peares after all meat?*

Anſwer. Becauſe that Cheeſe, by reaſon of his earthlineſſe and thickneſſe, tendeth downe toward the bottome of the ſtomacke, and ſo putteth downe the meat: and the like is of Peares. Note that new Cheeſe is better than old, and the old dry ſalt Cheeſe is very naught, and procureth the head-ach and ſtopping of the liver, and the older the worſer. Whereupon it is ſaid, that Cheeſe is naught, and digeſteth all things but it ſelfe.

Queſtion. *VVhy be nuts good after fiſh, as the verſe is?*

After fiſh nuts, after fleſh Cheeſe.

Anſwer. Becauſe fiſh is of a hard digeſtion, and doth eaſily putrifie and corrupt, and nuts doe helpe digeſtion, becauſe they are ſomewhat hot. And fiſh is poyſon at ſome times, and nuts are a remedy againſt poyſon. And note that the fiſh ſhould be of a cleere ſtony water, and not of a cold ſtanding muddy water, and ſhould be ſod in wine with parſley, and ſo it doth leaſt hurt.

Queſtion. *Why is it unwholeſome to ſtay long for one diſh after another, and eat of divers kindes of meats?*

Anſwer. Becauſe the firſt meat beginneth to digeſt when the laſt is eaten, and ſo the digeſtion is not equally made, and therefore the meat digeſted beginneth to corrupt. But yet this rule is to bee noted touching the order of meats, that if there be any diſhes, whereof ſome are light in digeſtion, as Chickins, Kid, Veale, ſoft Egges, and ſuch like, theſe meats ſhould bee firſt eaten: but the groſſe meats, as veniſon, bacon, beefe, roſted porke, hard egges, and fryed egges, ſhould bee eaten laſt.

And

And the reaſon is, becauſe that if they ſhould be firſt ſerved & eaten, if they were digeſted, they would hinder the digeſtion of the others: and the light meats not digeſted, ſhould be corrupted in the ſtomacke, and be kept in the ſtomacke violently. Whereof there ſhould follow belching, loathing, head-ache, belly-ache, and great thirſt. And by a conſequence it is very hurtfull too at the ſame meale, to eat milke, and drinke wine, becauſe they diſpoſe a man to a leproſie.

Queſtion. *Which is better for the ſtomack, meat or drinke?*

Anſwer. Drinke is ſooner digeſted than meat, becauſe meat is of greater ſubſtance and more materiall then drinke, and therefore meat is harder to digeſt.

Queſtion. *Why is it good to drinke at dinner?*

Anſwer. Becauſe the drinke ſhould make the meat readier to digeſt. For if a pot be filled with fleſh or fiſh without liquor, then both the meat and the pot is marred. And the ſtomacke is like unto a pot which doth boyle meat, & therefore the Phyſitians doe give counſell to drinke at meales.

Queſtion. *Why is it good to forbeare a late ſupper?*

Anſwer. Becauſe there is no moving nor ſtirring after ſupper, and ſo the meat is not ſent down to the bottome of the ſtomacke, but remaineth undigeſted, and ſo breedeth hurt. And therefore a light and ſhort ſupper is beſt, as the old verſe doth ſhew.

Queſtion *Why is it naught to drinke wine faſting?*

Anſwer. Becauſe it doth greatly indanger the braine, and breedeth the falling ſickneſſe and the apoplexie.

Queſtion. *Why is it hurtfull to drinke much cold water?*

Anſw. Becauſe one contrary doth expell and hinder another: but the water is very cold, and therefore comming unto the ſtomacke, doth hinder the digeſtion, and the heat which doth digeſt.

Queſtion. *Why is it unwholſome to drinke new wine, and*

why

why doth it hurt the ſtomacke very much?

Anſwer. Becauſe it cannot be digeſted: and therefore it doth cauſe the belly to ſwell, and ſo it doth in ſome ſort cauſe a bloudy flux: it doth alſo hinder making of water: but to drinke good wine is wholeſome.

Queſtion. *Why doe the Phyſitians forbid us to labour preſently after dinner?*

Anſwer. For three cauſes. Firſt, becauſe moving doth hurt the vertue and power of digeſtion, and by that means the meat is expelled undigeſted. The ſecond is, becauſe ſtirring imediatly after dinner, doth cauſe the parts of the body to draw the meat raw unto them, which doth breed ſickeneſſe. The third, becauſe mooving doth cauſe the meat to deſcend before it be digeſted: but after ſupper it is good to ſtirre and moove becauſe we ſleep not long after. And therefore we ſhould walke a little, becauſe the meat may go to the bottome of the ſtomacke.

Queſtion. *Why is it good to walke in the morning before dinner?*

Anſwer. Becauſe it maketh a man well diſpoſed, and doth fortifie and ſtrengthen the naturall heat, and cauſeth the ſuperfluity of the ſtomacke to deſcend. And therefore *Avicen* doth ſay, that ſuch as forgoe this exerciſe, doe fall into the inflamation of the heart.

Queſtion. *why is it wholeſome to vomit, as divers ſay?*

Anſwer. Becauſe it doth purge the ſtomacke of all naughtie humours, for it doth expell greene and blew humours, which would breed Agues, if they ſhould remaine in the ſtomacke. And accotding unto *Avicen*, a vomit doth purge the eyes, the head, and make the braine cleane.

Queſtion. *why doth ſleepe greatly ſtrengthen the ſtomacke, and the digeſtive vertue?*

Anſwer. Becauſe that in ſleepe, the heat doth draw inward

inward, and doth help the digeſtion: but when we be awake, the heat doth remaine about the ſenſes, and is diſperſed throughout all the body.

Queſtion. *VVhy do ſome men in ſome diſeaſes voyd their meat downeward, in the ſame quality and quantity, as they did receive it into the ſtomacke?*

Anſw. By reaſon of the weaknes of the naturall vertive, and expulſive, which diſeaſe is called *Lienteria.*

Of the Bloud.

Queſtion. *WHy is it neceſſary, that every living thing which hath bloud have alſo a liver?*

Anſwer. According unto *Ariſtotle*, becauſe the bloud is firſt made in the liver, becauſe the liver is the ſeat of the bloud, according unto other Phyſitians, & is drawn from the ſtomacke by certaine principall veines, and ſo ingendred.

Queſtion. *VVhy is the bloud red?*

Anſw. Becauſe it is like unto the part in which it is made, that is, unto the liver, which is of a red colour. And the bloud is alſo ſweet, becauſe it is well digeſted and concocted: but if it have a little earthly matter mixed with it, it is a cauſe that it is ſomewhat ſalt, as it apperaeth in *Ariſtot. lib. meteor.*

Queſtion. *VVhy have women thicker bloud than men?*

Anſwer. By reaſon of the cold which doth thicken, binde, and congeale, and joyne together.

Queſtion. *Why doth the bloud come to all the parts of the body from the liver, and by what meanes?*

Anſw. By the meanes of the principall veines, as the veines of the head, of the liver, and ſuch other, and to nouriſh all the body.

Of

Of Urine.

Queſtion. *HOw doth the urine come into the bladder, ſeeing the bladder is ſhut?*

Anſwer. Some ſay by ſweating, and it ſeemeth to be true: but ſome ſay, that it commeth by a ſmall skinne which is in the bladder, which doth open and let in the urine. *Theophilactus* doth ſay, that the urine is a certain & not a deceitfull meſſenger of the health and infirmity of man. And *Hippocrates* doth ſay, that men have white urine in the morning, and before dinner redde, and after dinner pale, and likewiſe after ſupper: for there are divers colours of the urine, whereof we will not ſpeake at this preſent.

Queſtion. *Why doth the dropſie proceed from the liver?*

Anſwer. Becauſe that (ſaith *Conſtant.*) the digeſtive power in the liver, cannot convert the thick ſubſtance into the foure humours, but it is converted only into water, the which doth ſwell and puffe up a man, and eſpecially the belly.

Of the Gall.

Queſtion. *WHy have all living creatures a gall?*

Anſwer. Becauſe that cholericke humours are received in it, the which through their ſharpneſſe doe helpe the guts to expell ſuperfluities, it doth alſo helpe the ſtomacke in digeſting.

Queſtion. *Why doth the jaundiſe proceed from the gall?*

Anſw. Becauſe the humour of the gall is blewiſh & yellow: and therefore when the pores of the gall are ſtopped, then that humour cannot goe into the ſack or bladder of the gall, but is mingled with the bloud, wandring throughout all the body, and infecting the skin.

Queſtion. *Why have not a Horſe, a Mule, an Aſſe and a Crow a gall?*

Anſwer.

Answer. *Aristotle* saith, that although those beasts have no gall in one place, as in a purse or vessell, yet they have a gall dispersed by some small veines.

Of the spleene.

Question. *Why is the spleene blacke?*

Answer. Because it is caused of a terrestriall and earthly matter, that is, of a blacke substance, as *Aristotle* doth say. Now the effect is like unto the cause. Another answer is according unto the Physitians, because the spleene is the receptacle of melancholy, and melancholy is of a blacke colour.

Question. *Why is a man leane which hath a great spleen?*

Answer. Because the spleen doth draw much matter unto it selfe, which should goe into fat. And therefore contrariwise, men which have but a small spleene are fat.

Question. *Why doth the spleene cause men to laugh, as Isidorus doth say, we laugh with the spleene, we be angry with the gall, we are wise with the heart, we love with the liver, and we feele with the braine, and speake with the lungs: that is, the cause of laughing, anger, love, wisdome, and speech and feeling, doth proceed from the spleene, the gall, the liver, the lungs, and the braine?*

Answer. The reason is, because the spleen doth draw much melancholy unto it, because it is his proper seat, the which melancholy is cause of sadnesse, and is there consumed, and so the cause failing, the effect faileth. And that melancholy is the cause of sadnesse, it appeareth in *Aristotle in Prooem. de anima*, & therfore that being consumed in the spleene, the contrary unto sadnesse doth follow, that is, joy and gladnes. And for the same cause the gall causeth anger: for cholerick men are angry, because they have much gall. For the better understanding

ſtanding of this note that there be foure humours in man, that is, blood, choler, flegme, and melancholy, whereof each hath a ſpecial receptacle & place where it is received and kept. Of a dry and hot ſubſtance choler is ingendred, which goeth unto the gall as to his ſeat and place. But of a cold and dry humour melancholy is ingendred, which runneth to the ſpleen, as to his peculiar place and receptacle. But of a cold and moiſt humour flegme is bred, which goeth unto the lungs, as unto his receptacle, or as the Phyſitians doe ſay, unto the ſpleene. But the bloud, which is the moſt nobleſt humour, is ingendred in the liver, and there his proper place doth ſeeme to be.

Of carnall Copulation.

Queſtion. *Why doe living creatures uſe carnall copulation?*

Anſwer. Becauſe it is the moſt naturall work which is in living creatures, to beget the like unto themſelves in kinde, to continue the kinde. For if carnall copulation were not, all kinde of living creatures had before this time periſhed.

Queſtion. *what is this carnall copulation?*

Anſwer. It is a mutuall action of male and female, with inſtruments ordained and deputed for that act, to maintaine the kinde. And therefore the Divines doe ſay, that it is a ſinne to uſe that act for any end, but for begetting his like in kinde.

Queſtion. *Why is this action good in thoſe to whom it is lawfull, if it be moderately taken?*

Anſwer. Becauſe that according unto *Avicen* & *Conſt.* it doth eaſe and lighten the body, cheere the minde, comfort the head & the ſenſe, take away many griefes & melancholy, becauſe it doth expell the fume of the

ſeed from the braine, and it doth expell the matter of impoſtume. And therefore ſometimes through the intermitting of this act, the darkeneſſe of the ſight doth inſue, and giddineſſe of the head. And therefore the ſeed of a man retained above a due time, is converted into ſome infectious humour.

Queſtion. *VVhy is immoderate carnall copulation hurtfull?*

Anſwer. Becauſe it doth deſtroy the ſight, and dry the body: becauſe that, as *Ariſtotle* ſaith, *de gen. animal.* lechery and incontinency is the waſhing of the pure humidity, and doth conſume the braine: and it breedeth ſharp fevers, as *Avicen* teacheth, & as experience doth ſhew. And doth ſhorten the life of man, as *Ariſtotle* ſaith, *de longit. & brevit. vitæ.* And *Albertus* doth ſhew this in the Sparrow, which by reaſon of his often coupling, doth live but three yeeres.

Queſtion. *VVhy doth carnall copulation very much hurt to melancholy men, and cholericke men, and generally to leane men?*

Anſwer. Becauſe it doth dry the bones very much, which are dry of themſelves. And contrariwiſe it is good for the flegmaticke and ſanguine, as *Avicen* ſaith, becauſe they abound with that ſubſtance, which by nature is neceſſarily expelled. Although *Ariſtotle* doth affirme, that every fat creature hath but ſmall ſtore of ſeed, becauſe the ſubſtance of it doth turne into fatneſſe.

Queſtion. *VVhy doe not the female of bruit beaſts covet carnall coupling after they be great with yong?*

Anſwer. Becauſe that then the wombe or matrix is ſhut, and the flowers ceaſe, and therefore the deſire unto the act doth ceaſe.

Queſtion, *VVhy ſhould not this act be uſed when the body is full?*

Anſwer.

Answer. Because it doth hinder digestion, as *Aristotle* doth say: likewise it is not good for a hungry belly, because it doth weaken him.

Question. *Why is it not good after a bath?*

Answer. Because that then the pores are open, and the heat dispersed throughout all the body, and therefore carnall copulation following a bath, doe coole the body very much.

Question. *Why is it not good after a vomit or looseneſſe of the belly?*

Answer. Because it is very perillous to purge twice in one day, as *Hippocrates* and *Galen* say: but so it is of this act of carnality, and looseneſſe in the belly, because by this act the reines and kidneis are purged, and the guts by the vomit.

Question. *VVhy are wilde beasts furious when they couple, as it doth appeare in Harts which bray, and Asses which are then almost mad, as Hippocrates saith?*

Answer. Because their bloud is kindled with the desire of carnal act, and nature also doth labour to expell superfluities in them, which in the sense do dispose unto anger and madneſſe: and therfore after the act done, they are tame and gentle.

Question. *Why is there such delight in the act of venery?*

Answer. Because this act is a base and contemptible thing in it selfe, naught and uncleane, so farre, that all beasts would naturally abhor it, if there should be no pleasure in it, and so there should never be any carnall copulation, by reason of the uncleanneſſe of it. And therefore in this delight, nature doth willingly practise it, to the end that the kindes of living things should be maintained and kept.

Question. *VVhy doe such as use it oft, take lesser delight in it then such which come to it seldome?*

Answer. For three causes. First, because the passage

of the ſeed is over large and wide, and therefore the ſeed maketh no ſtay there, by which ſtay the delight is had. The ſecond, becauſe that through often going together, there is but little ſeed left, and therefore giveth no delight. The third, becauſe that ſuch, in ſtead of ſeed caſt out bloud undigeſted and raw, or ſome other watery ſubſtance, which is not hot, and therefore cauſeth no delight.

Queſtion. *whether can this carnall copulation be done by the mouth, ſo that beaſtes may conceive thereby, as ſome doe ſay of Pigeons, which they ſay by kiſſing doe this act at the mouth and conceive: And ſome ſay this to bee true in the Weeſell or Ermine?*

Anſwer. According unto *Ariſtotle*, that is untrue. For although Pigeons doe play by the beake, yet they doe not couple together this way, nor conceive. and becauſe the Weeſell doth beare his yong ones from place to place in his mouth, they are of that opinion. And therefore *Ariſtotle* do h ſhew it thus: whatſoever goeth in at the mouth, that is conſumed by digeſtion: but if the ſeed ſhould goe in at the mouth, then it ſhould alſo be conſumed by digeſtion. The maior is plaine, nor is no eaſie inſtance, and the concluſion doth hold in *Darii.*

Of the ſeed of man or beaſt.

Queſtion. *Whereof commeth the ſeed of men?*

Anſwer. There are divers opinions of Philoſophers and Phyſitians in this point: Some ſay that it is a ſuperfluous humour of the fourth digeſtion. And ſome ſay that the ſeed is pure bloud, flowing from the braine, concocted and made white in the ſtones. And ſome ſay that it is the ſuperfluity of the ſecond or third digeſtion. But becauſe ſweat, urine,

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ſpettle, flegme, and choler are the like. *Ariſtotle* ſaith, that the ſeed is alwaies the ſuperfluity of the laſt nutriment, that is, of blood diſperſed throughout all the body: but yet principally it commeth from the principall parts, that is, from the heart, liver, and braine. An argument of this is, becauſe that thoſe parts are greatly weakened in the caſting out of ſeed: and thereof it doth appeare, that carnall copulation is not profitable nor good. But ſome thinke this to be true by over vehement practiſe in this act; for otherwiſe moderately taken, it is good and wholeſome, for the lightning and eaſing of the body, as is ſaid before.

Queſtion. *Why is the ſeed of man white, and the ſeed of a woman red?*

Anſwer. It is white in a man, by reaſon of his great heat; and becauſe it is digeſted better, and made white in the ſtones, the fleſh of which is white, as the fleſh of the paps. But the ſeed of a woman is red, becauſe it is the ſuperfluity of the ſecond digeſtion, which is done in the liver, which is red. Or elſe we may ſay, that it is, becauſe the flowers corrupt undigeſted bloud, and therefore it hath the colour of bloud.

Queſtion. *Whether doth the ſeed of a man come from the parts of the body, or from the humours?*

Anſwer. As ſome ſay, from the parts of the body: and that we proove, becauſe we ſee that a lame man doth beget a lame childe, and a father which hath a skarre, a child which hath a skarre, as *Ariſtotle* reporteth, *lib. de animal.* which could not be, if the ſeed did not fall from the parts of the body. But ſome ſay that it commeth from the humours, becauſe it is made of the laſt nutrimen, and the nutriment is no part, but an humour. But as for the lameneſſe or skar, that proceedeth from the imagination of the mother at the time of carnall copulation, as *Ariſtotle* ſaith, 2. *de generat. animal.*

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Queſtion. *Wherefore doth the imagination of the mother, which imagineth of an Ethiopian or Blackamore, cauſe the mother to bring forth a blacke childe: as* Albertus Magnus *reporteth of a Queene, who in the act of carnall copulation, imagined of a Blackamore which was painted before her, and ſo brought forth a Blackamore?*

Anſwer. Avicen ſaith that an imagination of a fall, maketh a man fall, and the imagination of a leproſie, maketh a man a leper. And ſo in this purpoſe the imagination is above the forming power, and therfore the childe borne followeth the imagination, and not the power of forming and ſhaping, becauſe it is weaker than the other.

Queſtion. *Whether doth the ſeed of the man enter into the ſubſtance and matter of the childe?*

Anſwer. The ſeed of the father and mother doth goe into the ſubſtance of the childe in the wombe, becauſe that as creame doth goe into the ſubſtance of cheeſe, ſo the ſeed of man into the fruit of the wombe, like unto the creame and the flowers of the woman, doe enter in like unto the milke. But this opinion doth not ſeeme to be of force. And therefore according unto *Ariſtotle* and other Philoſophers, we ſay that the ſeed doth not goe into the ſubſtance of the childe: and it is prooved thus, becauſe that ſo the matter and the efficient cauſe ſhould be all one, which is againſt the Philoſopher. The conſequence is good, becauſe the ſeed is the efficient beginning of the childe, as the builder is the efficient cauſe of the houſe, and therefore is not the materiall cauſe of the childe. It is proved another way, becauſe there is the ſelf-ſame material cauſe of nouriſhment and generation, 2 *de anima*, becauſe we have our being and our nouriſhment of the ſame matter: but the ſeed cannot be the materiall cauſe of nouriſhment, according unto *Averrois*, and therefore not of being. But

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In truth this it is: both the ſeedes are ſhut and kept in the wombe: but the ſeed of the man doth diſpoſe and prepare the ſeed of the woman to receive the forme, perfection or ſoule, the which being done, it is converted into humidity, & is fumed and breathed out by the pores of the matrix, which is manifeſt, becauſe only the flowers of the woman are the materiall cauſe of the young one.

Queſtion. *VVhy doth the matrix or wombe of a woman draw greedily the ſeed of a man? For as* Averrois *doth ſay, there was a maid in a Bath, where ſome ſeed had beene caſt, the which the maid drawing, did conceive with childe, and was delivered.*

Anſwer. Averrois doth ſay, that the wombe and nature doth draw the ſeed, as the Load-ſtone doth iron, and the Agathe, ſteele: but ſhe doth draw it for the perfection of her ſelfe.

Of womens monthly termes.

Queſtion. *VVHy have women monthly tearmes or flowers?*

Anſwer. Becauſe they are cold in reſpect of men: and becauſe all their nouriſhment cannot be converted into bloud, a great part of it is turned into their flowers, the which in every woman in every moneth are expelled, I ſay, of every woman which is in health, and of a certaine age, that is, after thirteene yeeres: for before they run not, though ſhe be in health, & ſome diſeaſed women have them not.

Queſtion. *VVhy doe they run from women?*

Anſwer, Becauſe it is an infectious matter: for as *Ariſtotle* doth ſay, if that ſubſtance being young and flowing doe touch a tree, or greene bough of a tree, the tree doth die & not proſper: yea, *Ariſtotle* doth ſay,

that if a dogge ſhould taſte of it, he would runne mad three dayes And therfore nature would expell it every month, as being an enemy unto life. And if women doe detaine it above their due time, according unto *Ariſtotle*, it doth breed great infirmities and diſeaſes, as ſwooning.

Queſtion. *Why doe they not runne before they be thirteene yeeres of age?*

Anſwer. Becauſe young women be hot, and ſo doe digeſt all their nouriſhment: and therefore they are not bred in them before that age, nor expelled, unleſſe the goodneſſe or naughtineſſe of their complexion do hinder it.

Queſtion. *Why have not women them after fifty yeeres of age?*

Anſwer. Some anſwer, that old women be barren, and therefore they ceaſe. But a better anſwer is, that then nature is weake in them, & therefore they cannot expell them, by reaſon of over much weakneſſe. And therefore there is great ſtore of immundicities bred in them in one whole lumpe, and they are by that means ſo infectious, that they infect men with their breath, & then the cough and other infirmities come upon them. And therefore according unto the councell of the Phyſitians, then men ſhould abſtaine from them.

Queſtion. *Why doe not ſuch women corrupt and infect themſelves?*

Anſwer. Becauſe poyſon doth not work upon it ſelfe, but upon ſome other object: or elſe it doth not hurt themſelves, becauſe it is their nature. *Albertus* reporteth of a certain Maid which was brought unto him in *Colen* which did eate ſpiders, which did her no hurt at all, but were good meat unto her. And *Ariſtotle* in his booke of the government of Princes, to *Alexander*, reporteth of a Maid which in her youth was nouriſhed

with

with poyſon. And ſome have done the like.

Queſtion. *Why have not women with child the flowers?*

Anſwer. Becauſe that then the flowers turne into milke, and into the nouriſhment of the childe: for if a woman with childe have them, it is a ſigne of miſcarrying with her childe.

Queſtion. *Why doe they runne the firſt three months in women with childe?*

Anſwer. By reaſon of the ſmalneſſe of the childe, which cannot take all that matter and ſubſtance.

Queſtion. *Why have not the females of bruit beaſts, as of foule and fiſh, their flowers?*

Anſwer. Becauſe as *Ariſtotle* and *Albertus* doe ſay, in beaſts which go with feet, the flowers turn into haire, in fiſh into their ſcales, in birds into their feathers. And therefore in beaſts you may note that the female is more hairy then the male, and the female of fiſhes fuller of ſcales, and the female of birds fuller of feathers.

Queſtion. *Why doe the flowers receive their name Menſtrua, of this word Menſis a moneth?*

Anſw. Becauſe it is a ſpace of time which doth meaſure the Moone, becauſe the Moone doth end her courſe in 29. dayes, and 14. houres. Now the Moone hath dominion over moiſt things, and becauſe the flowers are in humidity, they take the domination of the moneth, and are called monethly termes: for moiſt things doe increaſe as the Moone doth increaſe, and decreaſe as ſhe doth decreaſe.

Queſtion. *Why doe they runne longer time in ſome, then in other ſome, as in ſome ſix or ſeven dayes, and ordinarily in all three dayes?*

Anſwer. The firſt are colder, and therefore they increaſe the more in them, and by a conſequent they are the longer in expelling: & other women are more hot,

and

and therefore they have the fever, and are a ſhorter time in expelling them.

Queſtion. *Where are the flowers kept before they run?*

Anſwer. Some ſay, in the matrix or wombe. But *Averois* doth miſlike this, and doth ſay that the matrix is the place of generation, and that thoſe flowers further generation nothing at all. And therefore he doth ſay, that there are certaine veines about the backe-bone which doe keepe them. And a ſigne of this is, becauſe that thoſe women at that time have great grief in their backe, by reaſon of expelling their flowers.

Queſtion. *Whether are the flowers which are expelled, and the flowers that the childe is ingendred of, all one?*

Anſwer. No, becauſe the one are uncleane, and unfit for that purpoſe: but the other very pure and cleane, and therefore that bloud is fit for generation.

Queſtion. *Why doe women which are gotten with childe when they have their flowers, bring forth weake children, and leprous?*

Anſwer Becauſe thoſe flowers are venomous, yea a woman in her flowers is moſt infectious. And ſo the cauſe doth ſhine in the effect, as the Philoſopher doth ſay, the effect doth carry a likeneſſe of the cauſe, and therefore ſuch a childe is evilly diſpoſed of body.

Queſtion. *Why have not women their flowers all at one time of the moneth, but ſome in the new Moone, ſome in the full, and ſome in the wane?*

Anſwer. By reaſon of their divers complexions. And although all women in reſpect of men be flegmaticke, yet of women among themſelves, ſome are more ſanguine than others, ſome more cholericke. And as every moneth hath his quarters, ſo they have their complexions, the firſt is ſanguine, the ſecond cholericke, A woman which is of a ſanguine complexion, hath her flowers in the firſt quarter, a cholericke in the ſecond, a melancholy

lancholy in the third, and so in the rest.

Question. *Why have such women as are of sanguine complexion, their flowers in the first quarter?*

Answer. Because that as *Galen* doth say, every such thing added unto such a thing, doth make it more such, and therefore the first quarter of the Moone increasing bloud in a sanguine complexion, therefore she doth then expell it.

Question. *Why have women their flowers so oft in the end of the moneth?*

Answer. Because generally all women be flegmatick, and the last quarter is flegme. Or else this doth proceed of a defect, and therefore cold doth work then to multiply that matter, and the matter multiplied is then expelled.

Question. *Why have women paine and griefe in the running of their flowers?*

Answer. Because it is like unto the paine of the strangury that is making of water drop by drop. For as the strangury, by reason that the drinke is undigested, doth offend the subtile passage of the urine, as it doth happen after a bath, so the flowers which are an undigested and earthly substance, doe hurt the passage by which they goe.

Question. *Why doth a woman easily conceive after her flowers are run from her?*

Answer. Because she is better prepared unto conception, as being made cleane from her flowers.

Question. *Why doe women looke pale when they purge their flowers?*

Answer. Because then the heat goeth from all the outward parts of the body to the inward, to helpe nature, and to expell the flowers, the which deprivation of heat doth cause a paleness in the face. Or else it is, because that flux is caused of raw humours, the which

when

when they run, do make the face colourleſſe, and ſo by a conſequence cauſe a paleneſſe.

Queſtion. *Why doth a woman which hath her flowers, deteſt her meat?*

Anſwer. Becauſe nature doth labour more to expell the flowers, then to digeſt, and therefore if ſhe ſhould eat meat, that meat would remaine raw, which carefull nature doth not admit.

Of Barrenneſſe.

Queſtion. *WHy are ſome women barren, and cannot conceive?*

Anſwer. According to the Phyſitians, for divers reaſons. The firſt is, becauſe it proceedeth ſometime of the man, that is, when he is of a cold nature, becauſe then his ſeed is unfit for generation. The ſecond, becauſe his ſeed is ſomewhat wateriſh, and therfore doth not ſtay in the wombe. The third, becauſe the ſeed of the man and the woman have not the ſame proportion: as if the man be melancholy, and the woman ſanguine; or if the man be cholerick, and the woman very flegmaticke: becauſe as it is evident in Philoſophy, the agent and the patient ought to have the ſame proportion, otherwiſe the action is hindred.

Queſtion. *Why doe fat women ſeldome conceive with childe?*

Anſwer. Becauſe they have a ſlippery wombe, out of which the ſeed ſlippeth, and is not holden in. Or elſe becauſe the mouth of the matrix is very ſtrait, that the ſeed cannot enter in, or if it doe go in, it goeth in very ſlowly, ſo that the ſeed doth waxe cold in the meane time, and ſo is unfit for generation, and is reſolved into a fleſhy ſubſtance.

Queſtion.

Question. *Why doe women of a very hot complexion seldome conceive with childe?*

Answer. Because that the seed received in them, is extinguished and put out, as a little water cast into a great fire. And therefore we do see that women which do vehemently desire the flesh, seldome conceive with childe.

Question. *Why are common women and whores never with childe?*

Answer. By reason of divers seed which doth corrupt and spill their instruments of conception: for it maketh them so slippery, that nature cannot retaine the seed. Or else it is, because one seed doth destroy another, and so neither is good for generation. And note out of *Albertus*, that the best remedy to helpe conception, is to take the matrix of a Hare beaten into powder, and put into drinke, which worketh much to conception.

Of Conception.

Question. *VVHy doe some women conceive a male childe?*

Answer. If the seed doe fall into the right side of the matrix or wombe, then a male childe is begotten, because that side is hotter then the other, and heat doth principally work to the begetting of a male child. And therfore as *Albertus* doth say, if the right side of the woman doth swell, it is a signe that she goeth with a male child. But some doe give another reason, that is when the seed of the father hath dominion over the seed of the woman, then a male childe is begotten: if the womans doe prevaile, then it is a female.

Question. *Why doe some women conceive a female child?*

Answer.

Answer Becauſe the ſeed is fallen into the left ſide of the matrix, which is colder then the right, by reaſon of the ſpleene joyning unto it, which helpeth cold, And as *Albertus* doth ſay, when the woman after the act of copulation doth lye on the right ſide, it is a boy: when on the left, it is a wench: for the ſeed doth run to that ſide on which the woman doth lye, and then ſuch a childe is formed.

Queſtion. *Why hath a woman a wombe?*

Anſw. Becauſe it is the proper place of generation, and is placed in the mideſt of the woman. For as all the immundicities of a city doe runne into the ſinke, ſo all their monethly termes runne to the wombe or matrix.

Queſtion. *Why have ſome women long and ſlender children, and ſome ſhort and thicke?*

Anſwer. Becauſe as *Galen*, and *Averroes* doe ſay, the childe is formed according unto the quantity of the wombe: And therfore becauſe ſome women have a long and a narrow wombe, their children be long and ſlender, and ſome contrariwiſe ſhort and large, therefore their children be ſhort and thicke.

Queſtion. *Why doth a woman ſometime conceive twins?*

Anſw. According unto *Galen*, becauſe there are ſeven cels or receptacles of ſeed in the wombe, and therfore a woman may naturally have ſo many children at once, as there doth ſeed fall into thoſe cels: for there are three in the right ſide, and three in the left: in the right ſide boyes are ingendred, and in the left wenches. And in the middeſt of thoſe cels or chambers, there is another, where old writers doe ſay a Hermophrodite is ingendred, that is, one who hath the ſecret parts of both ſexes. And therfore if a woman ſhould have more then ſeven children at once, it ſhould rather be miraculoſly then naturally.

Queſtion.

Queſtion. *VVhy are twins but halfe men, and not ſo ſtrong as other men?*

Anſwer. Becauſe the ſeed & ſubſtance which ſhould have beene for one man, is divided into two, and therefore they be weake, and in truth they doe not oft live long.

Of Hermophrodites.

Queſtion. *HOw are Hermophrodites begotten?*

Anſw. Becauſe there are three principall cels in the wombe, one in the right ſide, another in the left, and the third in the middle, into the which when the ſeed doth fall, a Hermophrodite is ſaid to be begotten in this manner: becauſe nature doth alwaies tend unto that which is beſt, therefore ſhe doth alwaies intend to beget the male, and not the female, becauſe that the female is only for the males ſake, and a monſter in nature. Therfore the male is ſometime begotten in all principall parts, and yet through the evil diſpoſition of the wombe, and object, and inequality of the ſeed, when nature cannot perfect and end the male, ſhe doth bring forth the female, or Hermophrodite. And therefore the naturall Philoſophers doe ſay, that a Hermophrodite is impotent in the privie part of man, as it doth appeare by experience.

Queſtion. *VVhy doth not nature diſpoſe in him two ſecret parts of a man, or two of a woman, but one of a man and one of a woman?*

Anſwer. Becauſe then nature ſhould make one of them in vaine: but that is againſt the Philoſophers, when they ſay, that God and nature doth make nothing in vaine.

Queſt. *VVhether is a Hermophrodite to be reckoned for a man or for a woman?*

Anſwer.

Answer. It is to be considered in which member he is fittest for the act of carnall copulation: if he be fittest in the womans act, then it is a woman: if in the mans, he is a man.

Question. *Whether should he be baptized in the name of a man, or of a woman?*

Answer. In the name of a man, because names are given *ad placitum*, and therefore he should be baptized according unto the worthiest name, because every man is worthier then a woman, because every agent is worthier then his patient, as *Aristotle* doth say, 3. *de anima.*

Question. *Whether shall hee stand in judgement in the name of a man or of a woman?*

Answ. According unto the rule of the law, he should first sweare, before hee be admitted into judgement, which secret place he can use, and so is to be admitted according unto the use and power of that part.

Of Monsters.

Question. *Doth nature make any Monsters?*

Answer. She doth, 2 *Phys.* for if she did not, she should then be deprived of her end. For of things possible she doth alwaies purpose to bring forth that which is most perfect and best: but in the end through the evill disposition of the matter, & influence of some speciall constellation, not being able to bring forth that which she intended, bringeth forth that which she can. As it did happen in *Albertus* time, where in a certaine village a cow brought forth a calfe halfe a man: when the country men suspecting a shepheard, would have burned him with the cow. But *Albertus* being skilfull in Astronomie, said, that this did proceed from some speciall constellation, and so delivered the shepheard from their hands.

These

These are *Albertus* words:
We saw that their two bodies were joyned in nothing but in the backe: they had two heads, foure feet, foure hands, and did goe which way they lusted. And hee saith, they reported unto us that there were two men joyned in the backe, and were of a contrary complexion, the one furious, and the other meeke: they lived two yeeres, and the one died, and the other lived long after, untill the stinke of the other did kill him. I aske how can this be? It is answered thus. Because the seed is cast unto the cels or receptacles of the wombe, which seed was enough for two children, and then by chance it doth sometimes happen, that the skinne or distance betwixt the two cels or receptacles is broken, and they knit and joyne in the backe, and have two heads.

Question. *Whether be they one or two?*

Answ. Aristotle saith, you must looke unto the heart and if there be two hearts, there be two men.

Question. *Why is a man borne sometimes with a great head, or sixe fingers in one hand, or with foure?*

Answer. Aristotle, saith it proceedeth of superfluitie and abundance in matter: when there is too much matter, then he is borne with a great head, or sixe fingers: but if there be want of matter, then there is some part too little, or lesser then there ought to be.

Of Infants.

Quest. *Why are some children altogether like the father, some like the mother, some to both, and some unto neither?*

Answer. If the seed of the father doe fully overcome the seed of the mother, the child doth wholly resemble the father: but if the mothers seed predominate,

then he is like unto the mother: but if he be like neither, that doth happen for many causes: sometimes through the foure first qualities: sometime through the influence of some heavenly constellation. *Albertus* giveth an example, and saith, that there was on a time a good constellation for the begetting of hogges, and a child was then begotten and brought forth which had a face like unto a hogge: and according unto this, divers sorts of monsters are brought forth.

Question. *Why are children ofter like the father than the mother?*

Answer. That proceedeth of the imagination of the mother, which thinketh of the disposition of the father in the act of carnall copulation. And therefore by reason of the strong imagination in the time of conception, the children get the disposition of the father. As it appeareth before of the queene which had her imagination on a Blackamoore: and of an Æthiopian queene which brought forth a white childe, because her imagination was upon a white colour. And this is seen in Iacob his skill in casting of roddes of divers colours into the water, when his sheepe went to ramme.

Question. *Why doe children sometime resemble more their grandfathers and great grandfathers, than their parents?*

Ans. Because the vertue and force of the grandfather is grafted in the hearts of the begetters, and it may be said, that sometime it doth proceed of the similitude of the nouriture, and then the child is formed by the similitude of the grandfathers.

Question. *Why are the parts of the childes body of divers qualities, and some soft?*

Answer. This proceedeth of the predomination of divers elements, because that the bones are made of a terrestriall matter, & therefore are hard. But the brain and

and the marrow are made of a more watry matter, and therefore are more soft: but the vitall spirits and animall spirits are ingendred of a more aërious substance, and these vitall spirits are principally in the liver and the heart.

Question. *Why doe children, according to the common course and use of nature, come out of the mothers wombe the ninth moneth?*

Ans. Because the child is then fully perfect; or else it is because some benigne planet doth raigne, as Iupiter, who is a friend unto nature: for according unto the Astronomers, he is hot and moist, & therefore doth temper the malice and naughtinesse of Saturne, which is cold and dry. And therefore for the most part children borne in the ninth moneth are healthy.

Question. *Why doe children borne in the eight moneths end, for the most part dye quickely? And why are they called the children of the Moone?*

Answer. Because the Moone is a cold planet which hath dominion over the child, & therefore doth binde the child with his coldnes, which is cause of his death

Question. *Why doth a childe cry as soone as he is borne?*

Answer. Because of the sudden change from heat to cold, which cold doth hurt his tendernesse. Another reason is, because the childes soft and tender body is wringed and put together, comming out at the narrow and strait passage of the matrix. And especially the braine being moist, and the head pressed and wringed together, is cause that some humours doe distill by the eyes, which are the cause of teares and weeping. The Divines say, it is for the transgression of our first fathers, and originall sinne.

Question. *Why doth a childe put his finger to his mouth when he commeth first into the world?*

Ans. Because that comming out of the wombe, he

cometh out of a hot bath. And therefore entring into the cold, putteth his finger to his mouth for the want of heat.

Question. *How doth a childe come into the world out of the wombe?*

Answer. He cometh forth with the head forward: for if he should come with the thighes or arms forward, he should kill himself and the mother.

Of the young one in the wombe.

Question. *How is the young one successively ingendred in the wombe?*

Answer. The first six dayes the seed hath the colour of milk, but in six dayes following a red colour, which is neer unto the disposition of flesh, and then it is changed into a thick substance of blood, curded and consistent, not running, like unto a masse of flesh: but in the twelve daies following them, this substance is made so thick and sound, that it is able to receive shape and form: because that a fluid and running substance keepeth no impression, and so every day receiveth some other disposition untill his birth. And how he is governed every moneth by the planets, *Boetius* doth teach elsewhere.

Question. *Whether doth the childe in the wombe void any excrements, or make water?*

Answer. No, and the reason is, because he hath not the first digestion which is in the stomack, because he receiveth no meat by the mouth, but it cometh to him at the navell: and therefore he maketh not water, but doth sweat; which urine is but little in quantity, and is reserved in a small skinne in the matrix, and at his birth is cast out in abundance.

Question. *Why doth the childe come out of the wombe*

easily

eaſily after ſeven, eight, or nine moneths?

Anſw. Becauſe, ſaith *Galen*, when the fruit is ripe, then the ligaments are eaſily broken, and ſo it falleth eaſily.

Of Abortment, or untimely birth.

Queſtion *WHy doe women which eat unwholeſome meates, as rammiſh putrified meats, eaſily miſcarry?*

Anſw. Becauſe it breedeth putrified ſeed in them, which the mind abhorring, doth caſt out of the field of nature, that is out of the wombe, becauſe it is unfit for the moſt noble ſhape, that is for mans forme and ſhape, which is apt to receive the ſoule.

Queſt. *Why do wreſtling and leaping cauſe the caſting of the childe, as ſome crafty women do of purpoſe?*

Anſw. Becauſe that by ſuch leaping the ligaments of the childe are looſed, and by conſequence there followeth abortment, becauſe it can be no longer kept in the wombe.

Queſt. *Why doth the ſtriking of thunder or lightning cauſe a woman to miſcarry?*

Anſw. Becauſe that the vapour is burning, and doth eaſily hurt the tender ſubſtance of the childe, entring in at the pores of the matrix or womb. Yea, *Albertus* doth ſay, that if the childe were alive, lightning and thunder would kill him.

Queſt. *Why doth thunder and lightning rather cauſe young women to miſcarry then old?*

Anſw. Becauſe the bodies of yong women are fuller of pores, and more ſlender, and therefore the vapour of lightning doth ſooner enter into their body, but old women have a thick skinne, and well compacted, and therefore the vapour cannot enter in and cauſe this abortment.

Queſt. *Why doth much joy cauſe a woman to miſcarry with her burden?*

Anſw. Becauſe that in time of joy the woman is deſtitute of heat, and by a conſequence, miſcarrying doth follow. The ſame reaſon doth cauſe fear to breed it, becauſe then the heat runneth to the heart to help him, and forſaketh the matrix.

Queſt. *Why do women eaſily miſcarry when they are newly with childe, that is, the firſt, ſecond, and third moneth?*

Anſw. Galen ſaith, that as apples or pears do eaſily fall in the beginning, becauſe the knots and ligaments are ſoft and weak, ſo it is of a childe in the wombe.

Queſt. *Wherefore is it hard to miſcarry when they are gone to the middle of their time, that is, three, foure, five, ſix moneths?*

Anſw. Becauſe that then the ligaments are ſtronger and fortified, and therefore are not eaſily broken.

Of divers matters.

Queſtion. *WHy have ſome women greater grief then other ſome in childe-birth?*

Anſwer. For three cauſes. Sometimes for the greatneſſe of the childe, or becauſe the midwife is unskilful. Sometime becauſe the childe is dead, and then boweth not, nor cannot be bowed in going forth. And for the contrary cauſes ſome have leſſe pain.

Queſtion. *Why hath not a man a tail like unto other beaſts?*

Anſw. Becauſe a man is a living creature whoſe property is to ſit: but this is proper to no other beaſt which hath a tail.

Queſt. *Why do ſuch as keep baths or hot houſes, expell the heat out of the furnace better with cold water than with hot?*

Anſwer.

Answer. Because they are contrary qualities, which work strongly the one against the other, and therefore the heat is better expelled from the stones.

Question. *Why doth hot water sooner freeze than cold?*

Answ. because that the water is thinner, and by a consequence, giveth better entrance to the cold.

Question. *Why are men fatter about the belly then in other places?*

Answer. Because the greatest digestion is in the stomacke, and therefore those parts which are neerest unto the stomacke are greatest and fattest.

Question. *Why is every living creature sad after carnall copulation?*

Answer. Because this act is filthy and uncleane, and so every living creature doth abhorre it, and when men doe thinke upon it, they are ashamed and sad.

Question. *Why cannot drunken men iudge of tastes as well as sober men?*

Ans. Because the flesh of the tongue is full of pores, and spungie, and receiveth great moisture in it, and more in drunken men then in sober. And therefore their tongue through often drinking is full of naughty humours, and by reason that it is so full, the instument of taste, is made thick and grosse, because that taste is a veine of the tongue, a subtile thinne flesh being taken away. And therefore through the thickening of the mean, that is, of taste it self, drinke taken of drunkards is not perfectly felt, because that unto due feeling there is requisite to have a due proportion of the meane. And of this it is also understood why drunkards have not a perfect kinde of speech.

Question. *Why have melancholy beasts long eares, and why are not men wise for the most part which have long eares, but such as have short, as* Aristotle *saith in lib. de animal.*

Answer. The eares doe proceed of a cold and dry

ſubſtance, which is called a griſtle, which is apt to become a bone. And becauſe melancholy beaſts doe abound in this kinde of ſubſtance, therefore they have ſuch long eares.

Queſtion. *But why are the others halfe fooles?*

Anſwer. Becauſe the mindes and ſoules doe follow the bodies: for if the ſenſes of the body be ſubtile, then the ſoule exerciſeth ſubtile operation, as well active as ſpeculative, and the contrary is in a groſſe body.

Queſtion. *How is the intellectuall ſoule joyned to the child in the wombe of the mother? whether doth the father which begetteth him, make the matter apt and fit to receive the ſoule?*

Anſ. The anſwer is, as the Divines doe ſay, that into a matter of ſubſtance ſufficiently diſpoſed & made fit, God doth infuſe the intellectuall ſoule. And S. *Auguſtine* ſaith the like: The ſoule in creating is infuſed, in infuſing is created.

Queſtion. *Why doe hares ſleepe with their eyes open?*

Anſwer. Becauſe they have their eyes ſtanding out, and their eye-lids ſhort, and therefore they are hardly ſhut. Another reaſon is, becauſe they are very fearefull beaſts, and therefore for the ſafegard of themſelves, they ſleepe with their eyes open.

Queſtion. *Why doe not crowes give their yong ones meat before they be nine dayes old?*

Anſw. Becauſe that ſeeing them of another colour, they thinke that they are of another kinde, and in the meane ſpace, Almighty God doth feed them with the dew of heaven, as the Pſalme doth ſay, Hee who doth give beaſts their food, and yong crowes which call upon him.

Queſtion. *Why are ſheepe and pigeons very mild beaſts?*

Anſwer. Becauſe they want gall, and it is the gall which ſtirreth unto anger.

Queſtion. *Why have birds their ſtones inward?*

Anſwer.

Answer. If they had them outward, they would hinder their fl ing and lightneſſe.

Queſtion. *Why doe not birds piſſe?*

Answer. Becauſe that that ſuperfluitie w ich ſhould be converted into urine, is turned into feathers: as it appeareth, becauſe there is much moiſtneſſe in the feathers. Another reaſon is, becauſe they are in continuall mooving, and therfore much moiſture in them is drie d up by the ayre and winde.

Queſtion. *VVhy are long egges a ſigne and cauſe of the male, and the flat ſhort egges of the female?*

Answer. Becauſe that, as it pleaſed *Hippocrates*, it is the condition and property of heat, to ſend from the centre, to the circumference of cold. And therefore if there be any long egges, it is a ſigne they have a great heat, & therefore they paſſe into the ſubſtance of the male: becauſe that in every kinde of thing the male is hotter than the female as the Philoſopher doth ſay. If the egges be ſhort and flat, it is a ſigne that the heat is ſmall and undiſperſed, and therefore goeth into the ſubſtance of the female.

Queſtion. *VVhy doe we heare better in the night then in the day?*

Answer Becauſe, as *Ariſtotle* doth ſay, there is greater quietnes in the night than in the day, becauſe the Sun doth not ſo wel draw up vapours in the night as in the day, and therefore the mean is more fit and ready, and the meane being fit, the motion is better done by him, the which is ſaid to be done with a ſound Another reaſon is, becauſe there are more motions of the aire and ſound in the day then in the night, which doe hinder one another. Alſo in the night there is greater ſilence which is oppoſite unto ſound, and things oppoſite put one againſt the other, ſhew the better.

Queſtion. *VVhy doth a man laugh ſooner if he be touched*

under

under the arme pits, then in any other part of the body?

Anſwer. Becauſe there is in that place a meeting of many ſinewes, and becauſe the meane wee touch by, (which is the fleſh) is more ſubtile there than in other parts, and therefore a better feeling. And this is true, if that place be not touched too hardly: for if you doe ſo, then there is not that delight: and when a man is moderately & ſoftly touched there, the ſpirits which are there are diſperſed and run into the face, and then from thence are cauſe of laughter.

Queſtion. *Why is wood burned converted into a blacke cole, and a Bone burned into a white ſubſtance?*

Anſwer. Becauſe the wood before it was burned was reaſonably moiſt, and ſo after burning getteth heat accidentally, and that heat is not able to conſume al the moiſture of the wood, and therefore there remaineth ſome after the burning, and is converted into a blacke ſubſtance, becauſe that the humidity to the wood was ſlimie, and could not bee altogether conſumed by the fire. But a bone of his owne nature is cold and dry, having but ſmall moiſture in it which the burning doth wholly conſume, and ſo accidentally the morſture being conſumed, the bone waxeth white.

Queſtion. *Why doe ſome women love white men, and ſome blacke?*

Anſw. There are two anſwers: Some women have a weake ſight, and ſuch delight in blacke, becauſe the white doth hurt the ſight more then blacke. The ſecond reaſon is, becauſe like doth delight in the like: but becauſe ſome women are of a hot nature, ſuch are delighted with blacke, becauſe blackeneſſe doth follow heat. And ſome of them are of a cold nature, and theſe were delighted with white, becauſe cold is the mother of whiteneſſe.

Queſtion. *Why doe living creatures ſleepe?*

Anſwer.

Answ. For neceſſity, becauſe the inſtruments of divers actions are wearied, he being long awake, and by reſt which is in ſleep they are comforted, as *Ariſtotle* ſaith.

Queſt. *Why are ſtudents ready to ſleep after dinner, if they go about to ſtudie, and not if they ſolace themſelves?*

Anſ. Becauſe that when a man doth apply his minde to ſtudie, the naturall heat goeth from the outward parts of the body to the inward, and there is ſtrengthned, becauſe there cometh much of it together, and ſo cauſeth a fume to aſcend from the meat to the head, which is the cauſe of ſleep. Or elſe we may anſwer, that when the power of vertue with which we live is ſtrongeſt, the naturall power is weakened. But when a man doth ſolace himſelf by his pleaſure, the naturall heat is ſpread abroad, & ſuffereth no vapour to aſcend unto the brain, and ſo he ſleepeth not, but is kept from ſleep by reaſon that the heat is diſperſed.

Queſt. *Why do men willingly ſleep after labour?*

Anſw. Becauſe that through continuall moving, the heat is diſperſed to the externall parts of the body: the which after that the labour is paſt, gathereth together to the internall parts of digeſtion, there to digeſt. And from digeſtion, vapours do riſe from the heart to the brain, the which do ſtop the paſſages, by which the naturall heat ſhould be diſperſed to the externall parts: and then the externall parts being cold and thick by reaſon of the coldneſſe of the brain, ſleep is procured. And by this it appeareth, that ſuch as eat much, and drink much, do ſleep much and long, becauſe great ſtore of humours and vapours are bred in ſuch, which cannot be digeſted and conſumed of the naturall heat.

Queſt. *Why are ſuch as ſleep much evill diſpoſed, and have an ill colour.*

Anſwer.

Anſw. Becauſe that in ſleepe much moiſture is gathered together, which cannot be conſumed, which is expelled in waking, and ſo it doth covet to go out thorow the ſuperficiall parts of the body, and eſpecially it coveteth to the face, and ſo is cauſe of a bad colour, as it appeareth in ſuch as be flegmatick, who deſire more ſleep then others.

Queſt. *Why doth it appeare unto ſome in their ſleep that they eat and drinke ſweet things?*

Anſ. Becauſe the flegme drawn up to the jawes doth diſtill and drop to the throat, and this flegme is after a ſort ſweet, and therfore that ſeemeth ſo unto them.

Queſtion. *Why do ſome dreame in their ſleepe that they be in the water and drowned: and ſome that they be in the water and not drowned: and this doth happen eſpecially in ſuch as are flegmatick?*

Anſw. The reaſon is, as *Ariſtotle* ſaith, becauſe the flegmatick ſubſtance doth run to the high parts of the body, and then they thinke, that they are in the water and drowned, and when that ſubſtance draweth unto the internall parts, then they think they eſcape. Another reaſon may be, overmuch repletion and drunkenneſſe: and therefore when a man is overmuch filled with meat, the fumes and vapours aſcend and gather together, and therefore they think that they were drowned and ſtrangled, but if they cannot aſcend ſo high, then they ſeem to eſcape.

Queſt. *May any man procure a dream by an externall cauſe?*

Anſwer. *Ariſtotle* holdeth that it may be done. If a man do ſpeak ſoftly at a mans ears and awake him, then of this ſtirring of the ſpirits, there are thundrings, and buzzings in the head, and ſo a dream of that. And ſo ſome men have dreams by divine revelation, when it pleaſeth God to ſend any.

Queſtion.

Queſtion. *How many humours be there in mans body?*

Anſwer. Foure: whereof every one hath his proper place in mans body. The firſt is choler, which the Phyſicians do call *flava bilis*, and is placed in the liver. The ſecond is melancholy, called *atra bilis*, whoſe ſeat is in the ſpleen. The third is flegme, whoſe place is in the head. The fourth is blood, whoſe place is in the heart.

Queſtion. *What conditions and qualities hath a man of a ſanguine complexion?*

Anſwer. He is fair and beautifull, he hath his hair for the moſt part ſmooth, he is bold, he retaineth that which he hath conceived, he is ſhamefaſt, given to muſick, a lover of ſciences, liberall, courteous, and deſireth not revenge.

Queſtion. *What properties do follow a flegmatick complexion?*

Anſwer. They are of a dull wit, their hair never curl, are ſeldome very thirſty, they are much given to ſleep, they dream of things belonging to water, they are fearfull, covetous, and given to heap up riches, and are weak in the act of venery.

Queſtion. *What properties do follow the cholerick man?*

Anſ. He is furious and angry, quarrelſome, given to war, pale coloured, he is unquiet, drinketh much, ſleepeth little, and deſireth much the company of women.

Queſtion. *What properties do follow the melancholy man?*

Anſwer. He is ſwartie, brown of complexion, his veins hidden, he eateth little, and digeſteth leſſe: when he dreameth, it is of dark confuſed things, he is ſad, fearfull, exceeding covetous, and incontinent, unleſſe he bridle his affection.

Queſtion. *What dreams do follow theſe complexions?*

Anſwer. Pleaſant merry dreams do follow the ſanguine

guine complexion: fearfull dreams the melancholy; the cholerick dream of chiding, fighting, and fire: and the flegmatick of water. And this is the reaſon why a mans complexion is ſaid to be knowne by his dreams.

Queſt. *What is the reaſon that if you cover an egge over with ſalt, and let him lye in it a few dayes, all the meat within him is conſumed?*

Anſ. The great dryneſſe of the ſalt doth conſume the ſubſtance of the egge: but in the ſand ſome ſay they may be kept long, as Mariners do practiſe.

Queſt. *Why is the melancholy complexion the worſt of all complexions?*

Anſ. Becauſe it is the dregs of the blood, which is an enemy to mirth, and fartheſt off from the beginning of mans life, and bringeth old age and death, becauſe it is dry and cold.

Queſt. *Why are the flegmatick for the moſt part dull of wit?*

Anſ. Becauſe that as the vivacitie of wit proceedeth of heat, ſo of cold the contrary, which they are ſubject unto.

Queſt. *Whereof doth it proceed that ſome men die with extreme joy, and ſome with extreme grief?*

Anſ. Over great joy doth overmuch cool the internall parts of the body, and overmuch grief doth drown and ſuffocate the heat, the which failing, a man dieth.

Queſt. *Why hath man ſo much hair on his head?*

Anſ. The hair of the head doth proceed of the vapours which riſe from the ſtomack, and aſcend to the head, and alſo of the ſuperfluities which are in the brain: and theſe two paſſing thorow the pores of the head, are converted into hair, by reaſon of the heat and drineſſe of the head. And becauſe mans body is

full

full of humors, and hath more braine than other creatures, and alſo more ſuperfluitie in the braine, which the braine expelleth, it followeth that he hath more haire than other living creatures.

Queſtion. *How many wayes is the braine purged, and other hidden parts in the head?*

Anſwer. The watry and groſſe humors are purged by the eyes, melancholy by the eares, choler by the noſe, and flegme by the haire.

Queſtion. *What is the reaſon that ſome bluſh and change colour, when they heare that which they would not?*

Anſw. Shamefaſtneſſe is a certaine kinde of anger and diſpleaſure, and feare joyned together, as when a man is offended againſt himſelfe, or againſt another: and therefore when they ſee or heare ſomething to be diſcovered, which our ſelves have done naughtily, or would not have knowne, the anger which we conceive is greater than the feare, and therefore the bloud runneth to and fro, in the end remaineth in the higheſt part of the body, untill the ſpirits be quiet and pacified and the paſſion gone.

Queſtion. *What is the reaſon that ſuch as are very fat in their youth, are in danger to die on the ſudden?*

Anſwer. Such have their veines very ſmal and cloſe, by reaſon of their fatnes, that the aire and breath can hardly have free courſe in them, and thereupon the naturall heat wanting ſome refreſhment of the aire, is put out, and as it were quenched.

Queſtion. *Why doe garlicke and onions grow when they are gathered?*

Anſwer. It proceedeth of the great humidity which is in them.

Queſt. *Why doe men feele cold ſooner than women?*

Anſwer. Becauſe that men being more hot than women, have their pores more open, and therefore the cold

cold doth sooner enter into them, than into women.

Question. *Why are not old men so much subject unto the plague, as yong men and children?*

Answer. They are cold, and therefore their pores are shut up, and not so open as in the youth, and therefore the infecting aire doth not penetrate so soone as when they are open, as in youth, by reason of their heat.

Question. *What is the reason that lime is set on fire, and on a greater heat, by casting water on it?*

Answer. Lime is hot of nature, and therefore when water is cast on it, it flieth from the cold & by uniting his force, gathereth a greater heat and strength, and so is set on fire. And that is also the reason that a candle doth burne faster in the winter than in the summer: for then, by reason of the compassing cold, the heat uniteth it selfe, and gathereth the closer to the tallow or waxe, and so doth consume it the faster.

Question. *Why doe we cast water into a mans face which doth swoone?*

Answ. Because that through the coldnes of the water the heat may run to the heart, and so give strength.

Question. *Why are those waters best and most delecate, which runne towards the sunne rising?*

Answ. Because that running towards the sunne rising they are soonest strucken with the sunne beames, and made pure and subtile, because the sun hath them long under him, and by that meanes taketh away their coldnesse, and other grosse vapours, which they take of the ground they runne by.

Question. *Why have women such weake small voyces?*

Answer. Because their instruments and organs of speaking, by reason they are cold, and small & narrow, and therefore receiving but little aire, causeth the voyce to be small and effeminate.

Question. *Wherefore doth it proceed, that want of sleep*

doth

doth weaken the body and the braine?

Answ. Much watching doth ingender choler, the which being hot, doth dry up and leſſen the humours which conſerve the braine, and the head, and other parts of the body.

Queſt. *whereof doth it proceed that vinegar doth ſtanch blood?*

Answ. It proceedeth of his cold vertue, and all cold naturally is binding, and Vinegar being cold hath the like property.

Queſt. *why is the Sea water ſalter in ſummer than in winter?*

Answ. This doth proceed from the heat of the Sun, ſeeing by experience, that a ſalt thing being heated becommeth more bitter.

Queſt. *why is ſmok contrary to the eyes?*

Anſ Becauſe that in the eyes there is a delicate and pure Chryſtalline humor, and the eye is alſo cold, and without any colour at all, and the ſmoake is groſſe and hot, and by that meanes doth pierce the humours of the eyes and hurt them. And if the eye had any colour in him, all things ſet before him would ſeeme to bee of the ſame colour. And becauſe the eye is cold, and the ſmoke hot, it doth cauſe the vapours which are contained in the eyes to drop and diſtill, which is hurtfull for the eyes.

Queſt. *why doe men live longer in hot regions than in cold?*

Answer. Becauſe they are more dry, and by that meanes the naturall heat is better conſerved in them, than in cold Countreyes, becauſe the cold doth extinguiſh the heat.

Queſt. *why is well water ſeldome or never good?*

Anſ. All water which ſtandeth ſtill in his ſpring, and is never heated with the Sun-beames, is very heavie,

and have much earthly matter in it, and therfore wanting the heat of Sun, is naught.

Queſt. *VVhy doe we ſleepe better, and more at our eaſe, on the right ſide, than on the left.*

Anſw. Becauſe that when we lie on the left ſide, the lungs do lie uponand cover the heart, which is on that ſide under the pap. Now the heart being the fountain of life, being thus occupied & hindered with the lungs, cannot exerciſe his owne proper operations, as being overmuch heated with the lungs lying on him, and therefore wanting the refreſhing of the aire which the lungs doe give him, like the blowing of a paire of bellowes, is choked and ſuffocated: and lying on the right ſide, theſe inconveniences are avoided.

Queſt. *VVhereof doth it proceed that the holding of the breath doth cauſe the yexing to goe away?*

Anſw. Becauſe the holding of the breath doth heat the internall parts of the body, and this heat chaſeth away the yex, being nothing elſe but a cold aire within the body.

Queſt. *VVhat is the reaſon that old men doe ſneeze with difficulty?*

Anſw. Becauſe that through their coldnes their arteries are very narrow and cloſe, and therfore the heat is not of force to expell the cold: for I think that ſneezing is like unto the combat in the aire made by thunder, which is cauſed of heat and cold.

Queſt. *VVhy doth a drunken man thinke that all things doe turne round about him?*

Anſw. Becauſe that the ſpirits which ſerve the ſight are mingled with vapours and fumes of the wine; and then the overmuch heat cauſeth the eyes to bee in a continuall moving, and the eye being round cauſeth all things about him to ſeeme to goe round.

Queſt. *VVherefore doth it proceed that the bread which*

is made with salt, it lighter than that which is made without it, considering that salt is very heavie of it selfe?

Answ. Although bread be heavie of it selfe, yet the salt drying it doth make it light, by reason of the heat which it hath, which heat doth dry: and the more salt there is in it, the better the bread is, and the lighter, and the more wholsome for the body.

Quest. *why is not new hot bread good for the stomache?*

Answ. Because it is full of moistnesse, and thick, and hot vapors, which do corrupt the blood, and hot bread is blacker than cold, because heat is the mother of blacknesse, and because vapours are not gone out of it.

Quest. *why doth Lettice cause a man to sleepe?*

Answ. Because they doe engender grosse vapours.

Quest. *why doe the dregs of wine and oyle goe to the bottome, and those of hony swim upper most?*

Answ. Because the dregs of wine and oile are earthly, and no way purged before, and therefore being of the nature of the earth, doe go to the bottome. But honey is a liquor, which commeth from the stomack and belly of the Bee, and was there in some sort purified and made subtill, and by that meanes that which remaineth is light and hot, and therefore goeth upward.

Quest. *why doe Cats eyes and wolves eyes shine in the night, and not in the day?*

Answ. The eyes of these beasts are by nature more chrystalline than the eyes of other beasts, and therfore doe shine as they doe: but the brightnesse of the Sun doth hinder them to be seene in the day time.

Quest. *what is the reason that some men when they see others dance, doe the like with their head or feet, or by some other gesture of the body?*

Answ. The Answer is, because that the sight having carried and represented unto the minde that action,

and judging the ſame to be pleaſant and delightfull, and therefore deſiring it, the imagination draweth the likeneſſe of it in conceit, and ſtireth up the body to thoſe geſtures.

Queſt. *VVhy doth much ſleepe cauſe ſome to grow fat, and ſome leane?*

Anſ. Thoſe which are of hot complexion, when they ſleepe, doe conſume and digeſt the ſuperfluities of that which they have eaten, and for that cauſe become fat. But ſuch as are of good complexion, when they ſleepe are much more cold, and ſo digeſt leſſe.

Queſt. *How or for what cauſe doe wee ſuffer hunger better than thirſt?*

Anſ. When the ſtomacke hath nothing to conſume it conſumeth the flegme and humours, which it findeth moſt ready, and moſt at hand, and therefore we ſuffer hunger better than thirſt, becauſe the heat hath nothing to be refreſhed withall.

Queſt. *VVhy doth the haire fall after a great ſickneſſe?*

Anſ. When the ſickneſſe is long, or an ague, the humors of the head are dried up through overmuch heat, and therefore wanting nouriſhment they fall.

Queſt. *VVhy doth the haire of the eye-browes grow long in old men?*

Anſw. Becauſe that through their age the bones of the eye lids are thin, by reaſon of want of heat, and therefore the haire doth grow there by reaſon of the rheumes of the eyes, The like doth happen to ſuch as imagine much, becauſe that with their heat they draw many humours to the fore-part of the head, where the imagination is placed.

Queſt. *VVhereof proceedeth gaping?*

Anſ. Of groſſe vapours which occupy the vitall ſpirits of the head and the ſenſes, are cold, and make men ready to ſleepe.

Queſt,

Queſt. *what is the reaſon that ſome flowers doe open with the Sunne riſing, and ſhut with the Sunne-ſetting?*

Anſw. Cold doth not cloſe & ſhut, as hath been ſaid, and the heat of the Sun doth open and enlarge. Some doe compare the Sun unto the ſoule in the body, and as the ſoule giveth life, and when it departeth, death followeth; ſo the Sun doth give light and vivificate all thiugs, and the cold bringeth death, and withering, and decaying of all things.

Queſt. *why doth griefe cauſe men to grow old and grey?*

Anſw. Age is nothing elſe but a drineſſe and want of humours in the body: grief then cauſing alteration, and alteration heat, and heat drineſſe, age followeth immediately, and grayneſſe.

Queſt. *why are gelded beaſts weaker than ſuch which are not gelded?*

Anſwer. Becauſe they have leſſer heat, and by that meanes leſſer force and ſtrength.

MARCUS ANTONIUS *Simaras Sanctipetrias*, His PROBLEMES.

WHy is it eſteemed in the judgement of the moſt wiſe, the hardeſt thing of all to know a mans ſelfe?

Is it becauſe nothing can be known, if his forme and perfection cannot be knowne? to know the forme and perfection of a mans ſelfe, as it ſeemeth unto the Philoſopher, is a matter hard enough. And a man by the authority of *Plato*, either is nothing, or if he be any thing, is nothing elſe but his ſoule. Or is this becauſe it cannot be done but by a reflected action? And to reflect and looke unto himſelfe, is a token that we are ſeparated from the fleſh. For he who would know himſelfe, ſhould bee drawne from ſenſible affections: and how hard this is, no man is ignorant. Or is it becauſe a man liveth by underſtanding? But the underſtanding of a man cannot conceive himſelfe, but after the underſtanding of ſenſes which is very hard.

II.

Why was Socrates *eſteemed the wiſeſt of all Greece, by the Oracle of Apollo, ſeeing that by the opinion of* Ariſtotle, *hee was converſant and buſied only about mortality, and nothing about nature?*

Whether is it becauſe it is more expedient for the common commodity and uſe of men to live well, than

to

to contemplate? or becauſe it ſeemeth to *Plato*, that was uſually profeſſed of him every where, *I know that one thing, that I know nothing.*

III.

Why doe men eſpecially contend & ſtrive in things of wit?

Is it becauſe they think that other things which are called goods are in the power of another? as the gifts of the body are natures, and external & worldly goods are ſubject unto the rule of fortune: whereof it commeth to paſſe, that every man can eaſily ſuffer himſelfe to be overcome in ſuch things, as things not happening through his fault or occaſion? But they thinke wit to bee in our owne power. Or is it becauſe they thinke that the goods of the minde doe excell all other goods, and therefore doe think it is a thing moſt naturall to contend for that which is moſt excellent? Or is it becauſe it is a common diſeaſe of all men, as it ſeemeth unto a certaine wiſe man, that every man doth thinke himſelfe more learned than he is, and therefore doth deſire to performe that which he beleeveth, without ſtudy and labour?

IV.

What is the cauſe that few men take paines in attaining of ſciences, ſeeing that all men by nature doe deſire to know?

Whether is it becauſe that the gods have put vertue to be gotten with ſweat and labour, as *Heſiodus* ſaith? Or becauſe the pleaſures of the body doe draw a mans minde from the ſearching out of the truth? Is it requiſite for him who deſireth to live in mind, that he think and meditate on the earth of the body, as the divine *Plato* doth think? Or is it becauſe the nature of man is forced to ſerve many wayes, as it pleaſeth *Ariſtotle*: whereof it falleth out, that when things neceſſary doe faile, the naturall deſire is not brought into action? for nature of her ſelfe is able to contemplate.

V.

Why doe men say that Philosophy is naked?

Is it because truth is naked, and that there needeth no colour of words when we handle a matter of truth? for it belongeth unto Sophisters to dispute of termes, when the sincere truth is sought. Or is it because they doe not play the Philosophers well, which seeke Philosophy for gaine and ambition, and not for her selfe? or is it because he should be void from all worldly affections, who desireth to endeavour himselfe in the study of Philosophy? for as *Aristotle* doth say, The soule is made wise by rest and quietnesse. And it were easie for Philosophers to become rich, if they would, as it appeareth by the example of *Thales*.

VI.

Why doe men desire to be had in memory after their death? and therefore some made Pyramides, and Statues, and images, and divers other tokens and monuments, which they build and leave behind them?

Is it because all things, as it seemeth unto *Aristotle*, doe desire to participate of some perpetuity & divine being, as much as they can? And therfore if they cannot remaine in nature and being, yet they endeavour at the least to continue in opinion and conceit of men: or else hath custome brought it in so, to stirre up such as come after, to the end they shnuld not degenerate from their parents.

VII.

What is the cause why mens desires grow without measure about fortunes goods?

Is it because naturall desires, as *Seneca* saith, have an end, and such desires which proceed of a false opinion have no where to end?

VIII.

Why doe Poets alway assigne and appoint some wise men to

bee

be familiar with Princes? as Homer doth Neſtor with Agamemnon: Euripides Tireſias with Creon: Heſiodus Prometheus with Iupiter: and Maro Achates with Eneas?

Is it becauſe that by the law of nature, as *Plato* doth ſay, wiſdome and power ſhould direct our actions to one end, and effect the ſame thing, love it and ſeeke it?

IX.

Why doth Homer, when he makes mention of Embaſſadours talke alwayes of the Embaſſy of a commander in bare words?

Is it becauſe it is the duty of Embaſſadours to declare the bare wil of the commander, and put his ſentence in execution? and therefore it is certaine that he ſhould adde nothing, nor take away any thing? or elſe is it becauſe the commandement of him who doth rule, that is, of a wiſe man, is ſet in good order, and is preſumed to be moſt perfect? And therfore there ſhould be nothing changed, but his decrees and conſtitutions are to bee judged abſolute and perfect.

X.

Why doth Ariſtotle uſe exceeding brevity in moſt hard matters?

Whether is it becauſe it is the cuſtome of wiſe men to load their words with ſentences? or elſe to the end that hee would be obſcure, to feare and keepe off rude wits from the reading of his workes, as it ſeemeth to the expoſitions? or whether is it becauſe that in a hard matter, and in a matter of truth, many words are ſuſpected, becauſe that truth doth conſiſt in a few words? Or is it becauſe as it ſeeemeth unto the wiſe man, in many words there is errour often committed?

XI.

Why doe famous men in any ſcience, When they doe erre in any matter, erre more dangerouſly than thoſe which are leſſe famous?

Is

Is it becauſe that ſuch truſting unto the skill of their owne wit, are drawne far from their ſenſes, and therefore muſt needs be deceived? *Avicen* may ſerve for a proof of this, who for all his fame in Philoſophy, ſaid, that a man might naturally bee brought forth of the earth. And that famous great *Averrois*, who though that a maid might conceive with childe in a bath, without knowledge of man.

Out of Ariſtotle.

VVHy *is a man, who is endued with learning, the moſt unjuſt of all living creatures.*

Whether is it becauſe with his wit and conceit, he is much given to pleaſures, and therfore he doth ſeek out greatly, and weigh what felicity is, which no man can obtaine but with injurie?

XII.

VVhy doe men rather deſire to ſeeme, than to bee and not ſeeme?

Is it becauſe man onely is participate of honour; whereby it commeth to paſſe that every man deſireth to ſeeme good, and yet naturally flieth labour, and yet we get no vertues but by labour? Or is it becauſe the property of a Sophiſter is rather to ſeeme, than to bee and not ſeeme? But there are very few which truely attaine unto vertue.

XIII.

VVhy doe ſome in their youth beget girles, and in their middle age, or when they begin to grow old, beget boyes?

Whether is it becauſe the ſeed waxeth cold in ſuch as uſe the act of carnall copulation too oft? And therefore in their middle age, or when they grow old, not uſing it ſo much, their ſeed is hotter, which is the begetter of males.

VVhy

XIV.

Why have children and boyes pleaſure in the act of venery, conſidering they doe not caſt forth any ſeed?

Is it as the Philoſopher ſaith, becauſe that there is a cerraine tickling and itching in the letting forth of the ſpirit of breath, as it is in ſuch as are of age by the caſting out of ſeed?

XV.

Why have they the leſſer pleaſure which uſe this act of copulation oft?

Whether is it becauſe that by often uſing carnall copulation, the ſpirit and ſeed doth decreaſe and wax cold? And therefore the ſeed is not ſo itching nor ſo tickling, which is the cauſe of delight, as Philoſophers affirme.

XVI.

Why doth immodcrate carnall copulation more hurt, than immoderate letting of bloud?

Whether is it becauſe the ſeed is fuller of ſpirit, and a nutriment better diſpoſed & prepared for the nature of the body, than the blood? for as it ſeemeth unto *Galen*, the ſeed is the cauſe of the ſubſtantiall parts of the body, and of it the body doth grow, increaſe, and is nouriſhed. And as he who is hungred, is hurt more by the taking away of bread than of flower, ſo the body is more weakned by the taking away of ſeed, than by the evacuation of bloud.

XVII.

What is the reaſon that ſuch as have a very long yard, cannot beget children?

Whether is it becauſe the ſeed going a long diſtance the ſpirit doth breathe out? and therefore is cold and unfit for generation.

XVIII.

Why doe ſuch as are corpulent caſt forth little ſeed in the act

act of copulation, and are often barren?

Is it beause in such the seed passeth into the nourishment of the body? and for the same cause corpulent women have but small store of floweres.

XIX.

Why are women apter to the act of venery in Summer time, and men in winter?

Whether is it, as it seemeth unto the Philosopher, because at that time their stones hang downward, and are feebler than in the winter? seeing it is necessary for him who will use carnality, to draw them up. Or is it because hot natures do boile and chase in summer, and decay, and cold natures become lively? for a man is hot and dry, a woman cold & moist. And therefore in that season the strength of men doth decay, & the strength of women grow stronger and livelier, through the benefit of a contrary quality. And for the same cause as *Galen* saith, some beasts of a cold nature do almost die in dens & holes, through the excessive cold of the aire, and receive little nouriture at all, which receive again when heat commeth.

XX.

Why is man the proudest of all living creatures?

Whether is it by reason of his great and strange knowledge? for as the Philosopher saith, all sensible things consist in sense, intelligible in the understanding; what remaineth then that escapeth his knowledge? Or is it because he seemeth to be the knot and fastening together of God and the world: for he is in the middle betwixt both. Or is it because he hath rule over all other creatures, and all things seeme to bee brought into his arbitrement? Or shall I answer, that the pride of man doth proceed of the want of knowing himself? for truly, if he would remember that he is conceived like unto dung & urine, if he would mark how

hee

he is brought naked into the world if he would weigh how hee doth lead his life in misery and toile, if hee would thinke deeply how he is bound to die, he would not be proud at all.

XXI.

Why doth man especially understand one thing, and doe another?

Is it because there is the same science of contrary things? or because the office of the minde is to reach unto many things, and the appetite tendeth unto one thing only? And a man for the most part doth love by understanding and reason, and beasts are led with appetite, anger, and pleasure.

Out of Aristotle.

Why is man wisest of all living creatures?

Whether is it because he hath a very little head in respect of the proportion of the body, as it seemeth unto the Philosopher in his Problems? Or is it because he is of a most perfect nature, and therefore the habits of vertues are most excellent with him? or whether is it because the bloud of man is most subtill, and pure, and cleane? The bloud is the nouriture, and that the last nouriture, & therefore there is great difference whether it is cold or hot, thinne or thicke, troubled or cleere Or is it by reason that through his own constitution he hath a most perfect sense of feeling, as experience doth shew in men? For because they have soft flesh, they are endued with a sharp and quick wit: and they whose flesh and skin is thicker & grosser, are dull and slow. And therfore the temperature of a man seemeth most fit and apt for prudence and wisdome. And by that reason that in a soft body and tender, the first & motherly spirit of the soule is easilier infused,

and

and doth more willingly and ſpeedily diſcourſe: and contrariwiſe the hardneſſe & thickneſſe doth ſtop, and therfore is a hinderance that the pure and clean bloud whereof the ſpirits are ingendred, be not carried from place to place: for unto every man is given a certaine portion of ſpirit to worke withall.

XXII.

Why is a womans wit unapt in good things, and moſt prompt in naughty things, as Euripides *ſaith in Medea?*

Whether is it becauſe of a privation, which ſeemeth to be coupled & joyned with her nature: for as it doth appeare unto a Philoſopher, a woman is a mans hurt: and the condition of a privation is, alwayes to goe about hurt, and intend miſchiefe.

XXIII.

Why doe men ſay that a womans firſt councell ſhould be choſen?

Is it becauſe as we ſee in things which want reaſon, their actions and motions are guided and directed to their proper ends by a ſuperiour power? For I thinke that to bee moſt true which is ſaid, that there is a providence which doth caſt into an unhoneſt man the deſire of honeſty, and in a poor man the deſire of wealth, as farre as is ſufficient. So the underſtanding of a woman, although they underſtand not the reaſon of good and evill, is ſometime directed by an infallible truth to take ſome things in hand: but the councells which they goe about through their owne ſearching, are to bee left off, as weake, and ſubject to many errours.

XXIV.

Why doe women deſire rather to goe trim and deck themſelves, than men?

Is it becauſe the nature of women is unperfect? and thereupon they endevour to ſupply the want of nature with

with the benefit of art? for by nature that which is evil favoured and unseemely, doth covet and desire that which is faire and honest. Or is it because that wanting the beauty of the minde, they are forced to study how to trim and deck their bodies?

XXV.

What is the cause that a tall man is seldome wise?

Is it because the largenes of his body doth proceed of excesse of heat, and abundance of humidity? But wise men doe thinke, that the perfection, accomplishment and goodnesse of our operation is perfected by drinesse, which doth alwayes go on and increase, untill it bring us unto our end. For the constitution of the body, from his first beginning did spring from the last humidity, but the vehemencie and excesse of heat doth overthrow the judgement and quietnesse of minde.

XXVI

Why is a multitude of Princes or Rulers naught, as Homer saith?

Is it because that if the government should be turned into tyranny, it is better to be under the yoke of one, than of many? Or because a multitude of Rulers do seldome look to the good of the common-wealth? whereof it proceedeth that if one doe disagree, great hurt is like to hang over the communaltie. It is easier for one man to be well given, than many: In the government of many there wanteth not strife, debate, and envie. And therfore seeing that experience doth teach, that a kingdome will not receive two, it is most true said of *Aristotle*, that a multitude of Rulers are naught, and therefore let there be but one Prince.

XXVII.

Why have other beasts their hearts in the midst of their brest, and man declining somewhat towards the left side?

Is it because it should moderate the cold of that side

for

for as *Aristotle* doth say, man onely hath the left side cold. Or is it as the Physitians do say, because it should give place unto the liver, which is placed in the right side.

XXVIII.

Why doth a woman love that man exceeding well who had her maiden-head?

Is it because that as the matter doth covet a forme or perfection, so doth a woman the male? or is it by reason of shamefastnesse? For as that divine *Plato* saith, shamefastnesse doth follow love. It is reason that she love & esteem of him who loosed the bond of her credit and shame. Or is it because the beginning of great pleasure doth bring a great alteration in the whole, because the powers of the mind are greatly delighted, & sticke and rest immoveable in the same? And therfore *Hesiodus* giveth counsell to marry a maid.

XXIX.

Why are the nights in the full Moone somewhat warme, seeing that according to the Mathematicians, the Moone is cold by nature?

Whether is it because the opinion of the Peripatetickes is to be preferred, which saith that every light doth heat, in that respect that it is reflected.

XXX.

Why are the nights in the Autumne colder than in the Spring?

Is it because the aire is then very thinne, and bodies which are rarified are very apt to receive heat or cold? as it is easily seen in water, for water heated doth sooner freeze than cold water, because it is rarified with the heat.

XXXI.

Why are our bodies sooner hurt with cold in the Autumne than in the Spring?

Is

Is it becauſe the bodies which are accuſtomed unto cold, do in the ſpring time come to heat? and therefore the moving or mutation is naturall and not ſudden? but in autumne they haſten from heat unto cold, not being accuſtomed, and without any mean. And nature doth not endure ſudden changes, as *Galen* ſaith.

XXXII.

VVhy are men full of haire, prone and apt to the luſts of the fleſh?

Whether is it becauſe that in them there is preſumed to be great ſtore of excrements, and of ſeed, as it ſeemeth unto the Philoſopher?

XXXIII.

VVhat is the reaſon that men which have a ſmall head, are naturally angry and teſty?

Is it not becauſe that when the head is little, and the braine by a conſequence, the heat of the heart cannot be moderated with the heat of the braine as it ought to be? And anger doth proceed of the boyling of the blood about the heart, through the deſire of ſomthing which doth grieve and make ſorry.

XXXIV.

VVhy doth a man hold faſt together and cloſe his fundament after he hath made water?

Whether is it becauſe the aire doth run preſently to fill that which is void, and therefore the parts of the body are altered immediately with the coldnes of the aire, and do quake and tremble?

XXXV.

VVhy have ſome men died through griefe and ſadneſſe, and ſome through joy, and none for anger?

It it becauſe joy doth coole the very inward guts, griefe and ſorrow doth ſuffocate and kill the inward parts, and coole the outward: anger doth heat both? whileſt heat doth remain, the life & nature remaineth,

becauſe the ſoul is ſaid to be liſe in naturall heat.

XXXVI.

Why doth the voice change in men and women when they begin to haveſeed?

Is it becauſe the heart is the beginning of veines and of the blood, as *Ariſtotle* ſaith againſt the Phiſitians? and thereupon it riſeth, that becauſe the change of the excrements of ſeed, is made in the higheſt part of the body, the voice as being above, doth make it manifeſt. And therupon it is, that the voices both of men and women do change when they begin to have ſeed.

XXXVII.

What is the reaſon that when a pot full of boyling liquor is ſeething over, yet the bottome is cold?

Is it becauſe the hot vapours aſcend upward? and therefore when the uppermoſt water is hot, the bottome in meane ſpace is cold, by reaſon of the coldnes of the water adjoyning unto it.

XXXVIII.

VVhy do we finde the graine which we finde in the Ants holes, and gathered in the ſummer time, gnawne at one end.

Is it becauſe they are directed of nature, to gnaw and conſume that end where the vertue of ſeeding is, for feare it ſprout againe? that, leſt by their ſprouting and growing, they ſhould be deprived of their nourriture belonging neceſſarily unto themſelves.

XXXIX.

VVhy doe the children love the mothers more fervently than the fathers?

Is it becauſe they take great paines with them? or becauſe of the greater certainty which they have of themſelves? as *Ariſtotle* ſaith.

XL.

VVhy is not the father as welbeloved of the ſonne, as the ſonne is of the father.

Is it as wise men say, because love doth not goe backward, but alwaies forward? because that love doth by nature serue such a life, to continue the kind, whereof it commeth to passe, that our naturall desire neglecting things past, do looke to things to come. Or is it as the Philosopher doth say, because the father hath somewhat of his in the sonne, the sonne nothing of his in the father?

XLI.

Why doe the children for the most part resemble rather the mother than the father, seeing that (as Aristotle *doth say) the matter doth not concurre, actively to the begetting of the childe?*

Whether is it because all similitudes and likenesse in mankind and nature, are virtually contained in the seed of the father? Whereby it is that for the most part the sonne is like neither, but the Grand father or great grand father, and sometime like none of the family. Or is it because this doth proceed of a strong imagination? For such are wont wonderfully to love their wives. For as *Avicen* doth affirme, the body is somewhat changed by affections, which are called *Affectus animalis*: for they doe print deepe impressions in naturall things, as it doth happen that the childe doth represent him, whose portraiture and image was fore conceived in the act of carnall copulation of the women and of the men. But some of the vulgar sort, who know not the causes of things, are not contented with this Doctrine: But the wise agree and consent unto it. And therefore it commeth also to passe, that the blood runneth and goeth to the externall parts in him, who casteth conceits in his minde of red things. And so some mens teeth are on edge, when they see another eat soure things: and when wee behold another diseased and grieved in

any part, the ſame part in us doth languiſh and grieve: And often alſo the conſtitution of the body changed through exceſſive feare.

XLII.

VVhy are aſſes more nimble, as the Proverbe is, when they are young, than any other time?

Whether is it, becauſe that their nature and conſtitution being melancholy from the beginninig, it is requiſite there ſhould be a temperature, with the recompence of contrary qualities? For melancholy by nature is cold & dry: but when they are young, they are hot and moiſt. This we alſo ſee in melancholy childre, the which in their childhood are of great wit, and before it be looked for are of great wiſdome, ſo farre forth, that you may hope and promiſe any thing of them in time to come: whoſe wit nevertheles in progreſſe of time doth decay and fade. Be therefore (ſaith the Greeke) naught, to the end that thou maiſt live, for the nature of ſuch is moſt ſhort.

XLIII.

VVhy be there no Aſſes in Pontus and Scythia?

It is becauſe their nature is moſt impatient of cold, as the Philoſophers doe ſay.

XLIV.

VVhy are clergymen and women moſt covetous?

It is becauſe the habit of vertue is bred of many actions? and therefore ſeeing that Prieſts doe want wife and children, they are forced no waies to ſpend their goods, and yet are accuſtomed to take & receive, and ſo become covetous. For as the Philoſopher doth ſay, Such as every mans actions are, ſuch doth he become. The nature of women, as we have often ſaid, is unperfect, therefore they chinke it unpoſſible fully to ſatisfie themſelves. And therefore they gather together and keepe, that by the meanes they may helpe

their

their need, and by industry and art, they covet to get that which nature doth not give them. And for the same reason I suppose old men give themselues to covetousnes, for wanting and being destitute of helps by age and nature, they gape after the goods of fortune, that with them they may resist and oppose themselves against all wants.

XLV.

Why doe wounds grieve lesse in warre than out of warre?

Is it because the powers of the soule bend another way? for as the Philosopher doth say, if our mind be strongly fixed upon other matters we do not see those things which are before our eyes. Or whether is it by reason of anger, the which, as wise men doe say, doth heat the internall and external parts? And as *Aristotle* doth affirme, with heat the soule doth work all things. And therefore it happeneth, that the angry man doth grow cold, but slowly after his wound, and therefore also he doth lesse grieve, and late.

XLVI.

Why doe we wonder at the Eclipse of the Sun and Moone, and not at all at the generation of plants, and beasts by seed?

Whether is it because our admiration ceaseth in things which are usuall, and our minde neglecteth to search out the truth in such things? But that which happeneth seldome, doth stirre us up to wonder, and induceth the understanding to search out the causes of it.

XLVII.

Why doth the head-ach and dulnesse of memory, and an evill disposition of the imagination follow the long detaining of the seed?

Whether is it because it doth hinder and make heavie the braine by excesse of seed? Or else because the seed long kept, getteth some venemous quality, and therfore the fume and vapor of it doth hurt the head?

XLVIII.

Why doe Prieſts and Monkes feare and abhorre death, more than any man?

Is it becauſe they are by nature cold and melancholy? or becauſe they perceive themſelves to periſh utterly? for when they are out of this world, they neither continue in their owne nature, nor in proſperity?

XLIX.

Why, if trees fall their leaves, and beaſts their haire and feathers, they receive them againe? and if a man become bald, his haire commeth no more?

Whether is it becauſe the time of the yeere do bring that change of bodies ſo, that in the firſt change there followeth an interchangeable courſe one after another? and beaſts receive againe their feathers and haire, and trees their leaves? but baldneſſe commeth unto man through age, but nature giveth no coming againe to age.

L.

Why doth a ſummer end all diſeaſes?

If force & nature be ſtrong, it ſhall find an aire moſt fit for reſolution and digeſtion, and expulſion of ſuperfluities: if weake and overthrowne, the heat doth overthrow it more: it doth looſe weake bodies, and therefore there commeth nothing unto the ſicke body but death.

LI.

Why, if a man doth put his hands into the water in the ſummer, is hee colder when the water is moved, than when it ſtandeth ſtill.

Whether is it becauſe the parts of the water which touch his hands, be hot by the heat of his hands? for every agent which doth communicate with the patiẽt in the things wherein it worketh, in doing, doth ſuffer again, and the water being moved, it is neceſſary that

the

the parts of it which are rarified, be ſcattered abroad, and others more cold ſucceed them.

LII.

Why doe ſome which have an evill complexion and conſtitution of body, live longer than ſome other which are of a ſanguine and better nature?

Whether is it through his bad government and order? or becauſe there was ſome hidden cauſe in thoſe diſpoſitions: for as *Averrois* ſaith, the number of the elements is infinite in the workes of nature, the which none beſide the author of nature doth underſtand.

LIII.

What is the cauſe as the Phiſitians doe ſay, that the ſuffocation of the matrix, which happeneth unto women through ſtrife and contention, is more dangerous than the detaining of the flowers?

Whether is it becauſe that how much the more an excrement is perfect, ſo long as it doth continue in his naturall diſpoſition, by ſo much the more it is worſer, when it is removed from that, and drawn to a contrary quality? As it is ſeen in vinegar, the which is ſharpeſt which is made of beſt wine. And ſo it happened, that the more men love the one the other, the more they hate when they fall at variance and diſcord.

LIV.

Why doth the land which ſtandeth ſtill, ſeeme to move unto ſuch as ſaile on the Sea?

Is it becauſe that the inſtrument of the ſenſe of ſeeing is accidentally moved, when the ſhip is moved? whereby the likeneſſe and ſimilitude of things perceived, are received with the moving.

LV.

Why doe we love our ſight above other ſenſes?

Whether is it, as *Ariſtotle* doth ſay, becauſe it doth ſhew us the differences of things, or becauſe his know-

ledge is more drawn from materiall ſubſtance? or is it becauſe the divine force of love is placed in that ſenſe? as *Plato* ſaith

LVI.

VVhy doe we not judge a ſtaffe to be broken in the water, ſeeing it doth ſo appeare in the ſenſe of ſight?

Whether is it becauſe wee perceive by the ſenſe of feeling and touching, that the ſight doth erre? or is it becauſe we doe not judge with the ſame power as we do imagine with? And an argument of this is, becauſe the Sun doth ſeeme to be but a foot round. And by a tricke & moving of the fingers one finger doth ſeeme two, and yet we doe not yeeld that they be two.

LVII.

Why doe we put our hands over our eyes when wee will ſee any thing afarre off?

Is it becauſe the ſight ſhould not be diſperſed, and ſo *Ariſtotle* doth ſay, that thoſe that have their eyes ſtanding out cannot ſee farre: and contrary, ſuch as have them hollow in their head can ſee farre, becauſe the moving of the ſight is not ſcattered.

LVIII.

Why can ſome ſee the object before their eyes a farre off, better than if it be neere the eye?

Is it becauſe things which may be ſeene, cannot be ſeene but by the meane of the bright aire? and weake eyes doe want more plenty of light than ſtrong eyes. But the object being put farre off from the ſenſe of the ſight, in the diſtance from the thing ſeen, doth require a greater light, than good eyes need: & the further the object is, the more light there is in the diſtance betwixt the object and the ſight. Or elſe becauſe the motion which proceedeth from an object farre diſtant unto a weak ſenſe, is weak, which the ſenſe can well endure? but the motion which is hard by, is ſtrong, which a

weak

weake eye cannot ſuffer: which is eaſily ſeene in old men, which by reaſon of their weakneſſe do ſee afarre off, and can read ſmall letters in the light of the Sun, the which notwithſtanding cannot hard by themſelues, nor read at the light of a candle, or the Moone.

LIX.

Why can ſome ſee things hard by them, and cannot ſee things afarre off?

Is it not through the weakneſſe of their ſight? for in ſuch the power of ſeeing is very weak and not united together, and therefore they had need of a ſtrong moving, as it is alſo in ſuch as have their eyes ſtanding out which cannot ſee farre.

LX.

Why do ſuch as would ſhoot aright winke with one eye?

Is it becauſe the power of the ſight is then more and better united, and therefore is better able to performe his action?

LXI.

Why be ſuch as have been long in the darke, if on a ſudden they come into a great light, halfe blind?

Whether is it becauſe nature cannot endure thoſe ſudden mutations? or elſe becauſe the ſpirit of the ſight is ſmall and weake, and therefore are glad of the like, and is diſſolved when they come into the light? Or elſe is it becauſe of the deſire of the light, which they wanted a long time, they doe behold the light too earneſtly, and ſo their ſight is weakned, as it happeneth in ſuch as have a long time endured famine, and therefore eating greedily, do take more than they can digeſt, and ſo by that meanes periſh.

LXII.

Why doe ſuch as ſee weakly, for the moſt part write ſmall letters? it is a marvell that ſuch as are purblind, or have a weak ſight, ſhould doe that which doth belong unto ſuch as

have

have a good ſight?

Is it becauſe that things hard by doe ſeeme great, and ſuch as are wont to write with their eye hard by their paper? Or is it becauſe they doe write almoſt winking? For if they ſhould write with the eyes wide open, their ſight being diſperſed and ſcattered abroad, it would wax dim, and therefore winking they ſee more quicke: and therefore ſeeing that through their winking, their paſſage of ſeeing is narrow, they muſt of neceſſity make a ſmall letter.

LXIII.

VVhat is the reaſon, that if a man will ſee farre in the night, he ſhall doe it better, if he bow his head neere unto the ground, than if he ſtand upright?

Is it becauſe the obſcure vapours which made the aire darke, are thicker above in the aire, than they are neer unto the earth, and thereupon do not hinder the ſight farre off in the aire, than neere unto the ground? Or is it becauſe the light of the ſtars being diſperſed through the aire, cauſeth a reflection neerer unto the earth, although weakely, and ſo by that meanes doth ſomewhat the more make light, upon the overmoſt part of the earth?

LXIV.

VVhat is the cauſe, that if a man have committed any evill fact, he cannot diſſemble it in countenance, and his eyes? and therefore the Poet doth ſay, O how hard it is not to bewray a fault with thy countenance.

Is it becauſe the eye is the meſſenger of the heare, as a glaſſe in the minde wherein all things doe ſhine? Or is it becauſe it is the weakeſt part of the body, and the fulleſt of paſſages? and therefore all alteration which beginneth in the heart, (which as the Peripatetickes doe ſay, is the beginning of all feeling, and cogitation) goeth directly unto the eyes.

LXV.

LXV

Why cannot ſuch as gape, or put-forth, or receive aire, heare well?

Whether is it becauſe the end of the inſtument of hearing, is ended at ſome ſpirituall part? whereby it commeth to paſſe, that it is ſhaken alſo & moveved, together with that ſpiritual or aereous inſtrument, as oft as it doth move the aire; for it is moved when it doth move. Or is it becauſe much breath or aire doth outwardly enter in at the eares when we gape, and therfore moving & ſenſe can not be perceived? for it doth thruſt at the eare. The noiſe is the aire, or ſome affection of the aire, and therefore when the aire within the eare is weakned, & the aire outwardly doth enter in, of neceſſity the one doth hinder the other; and that which is with in, doth beat out and expell that which would come in.

LXVI.

Why can nothing be the cauſe of his owne generation and corruption?

Is it becauſe the mover muſt be before the thing moved, and the ingenderer before the things ingendred, and that it is impoſſible to be before himſelfe?

LXVII.

Why are womens bodies looſer and ſofter than mens bodies, and leſſer, and why doe they want haire?

Is it by reaſon of their monethly termes? for with them their ſuperfluities go away, whereof haire ſhould grow, and wherof the fleſh ſhould be filled, and therefore they are leſſer and therefore alſo their veines are more hidden than mens veines.

LXVIII.

What is the reaſon that when wee thinke upon any horrible thing, we are ſtricken into a feare?

Is it becauſe the conceit, thinking & underſtanding

of

of things, have force and vertue? for as *Plato* doth ſay, the reaſon of things have ſome affinity with the things themſelves. For the image and repreſentation of cold and heat, is ſuch as the nature of the things are, as the Philoſopher hath ſaid. Or is it becauſe that when we comprehend any dreadfull matter, the blood runneth to the internall parts, and therefore the externall parts are cold and ſhake with feare.

LXIX.

Why cannot a company or multitude of women be led under a Captaine without tumults?

Is it becauſe they are inconſtant by nature? And for the ſame reaſon, the Philoſopher would appoint no ſhepherds over goats, becauſe they are inſtable and unconſtant by nature. Or is it becauſe a woman is more prating, worſer tongued, and more back-biting? alſo complaining, deſpairing, and leſſe wiſe, and more lying than a man.

LXX.

Why doth a Reddiſh root helpe digeſtion, and yet himſelfe remaineth undigeſted?

Whether is it becauſe his ſubſtance doth conſiſt of divers parts? for there are ſome thin parts in him which are fit to digeſt meat: the which being diſſolved, there doth remaine ſome thicke and cloſe ſubſtance in him, which the heat cannot digeſt.

LXXI.

Why doe ſuch as cleave wood, cleave it eaſier in length, than overthwart?

Whether is it becauſe that in wood there is a graine, if it be cut at length: as it is to follow the hair in cloth which doth go on in length: whereby in the very cutting, one part draweth another faſt by it.

LXXII.

What is the reaſon if ſtrike a ſpeare on the end, the ſound

ſound commeth ſooner to one which ſtandeth at the other end, than unto one which ſtandeth nearer to him which ſtriketh?

Whether is it becauſe that as it hath been ſaid, there is a certain long graine in wood directly forward, filled with aire, but croſſe, or on one ſide there is none. And therefore a beame or ſpeare ſtrucken on one end, the aire which is hidden, receiveth a ſound in the foreſaid graine, which ſerveth for the paſſage of the aire. And therefore ſeeing the ſound cannot goe eaſily out it is carried unto the eare of him who is oppoſite unto him, and thoſe paſſages doe not goe from ſide to ſide, and therefore the ſound cannot be ſo diſtinctly heard.

LXXIII.

Why be there not famous men in every faculty in our age?

It is becauſe the nature of man decayeth in our age, and as *Solinus* ſaith, ſucceſſion being corrupted, the progeny of our age is worſe by birth? or is it becauſe ſuch are not eſteemed of Princes? for take away the reward due unto vertue, and no man will embrace it? Or is it ſo ordained by nature, that men doe alwaies complaine of the preſent time?

LXXIV.

Why are flatterers in great credit with Princes?

Is it, as *Plutrach* ſaith by the authority of *Plato*, becauſe they love themſelves? Too much immoderate love of themſelves, cauſeth them to admit flatterers, and to give them credit. Or whether is it, as I thinke, becauſe they want the light of reaſon? For among birds ſome through the corruption of their nature delight in ſtinking meats, and whom the day doth blinde, the night doth lighten.

LXXV.

Why have Philoſophers for the moſt part in theſe dayes evill conditions?

Is

It is becauſe they are not eſteemed of Princes? or is it becauſe that for Philoſophy it ſelfe they are accuſed of crimes, and think therfore that they receive ſuch rewards, and therefore they are compelled to forſake vertue, & flie to vice? Or elſe deceived through error, they thinke they have challenged all the garments of Philoſophy, when they have ſnatched to themſelves ſome of her rags. And therefore they are by us rather called Sophiſters than Philoſophers: For certainly a Philoſopher ſhould be of a ſtout courage in all reſpects, and in all fortune: for they reaſon badly, that therefore they ſhould give themſelves unto Philoſophy, becauſe they would be honoured of Princes. And their deſire is not ruled by nature, but by errour, and are thruſt forward with the ſtreame of falſe crudility.

LXXVI.

Why doe ſuch as are angry wax pale in the beginning, and afterwards red?

Is it through the deſire of revenge for that which grieveth, that the heat and blood are called unto the heart, and therfore of neceſſity the externall parts are pale? When they are determined to put that in execution which they deſire, the heat and blood doe run unto the outward parts, and then they are greatly to be feared and to be taken head of.

LXXVII.

Why doe Serpents want a yard and ſtones?

Is it becauſe they want thighs, and therefore doe want a yard? and they want ſtones, becauſe of the length of their body.

LXXVIII.

Why can Serpents turne their heads backward, and the reſt of their body ſtand ſtill?

Whether is it that becauſe like unto thoſe beaſts which are called *Inſecta*, they are made of a winding compoſi-

compoſition, and have their joynts flexible, and made of griſtles? and this is the reaſon in ſerpents, and alſo becauſe they may avoid thoſe things which hurt them: for having no feet, and being long of body, they cannot eaſily turne them, whilſt they bow againſt thoſe things which are behind them. It were to no purpoſe to lift up their head, if they could not exerciſe anger.

LXXXIX.

VVhy is the Camelion changed into divers colours?

Whether is it as it ſeemeth unto the Philoſopher, becauſe he is the ſlendereſt of all footed beaſts ingendred of eggs, and is ſtarke cold for want of blood? The cauſe is to be referred unto the quality of the minde: through overmuch coldneſſe he is of ſo many colours, for it is the property of feare to bind faſt, through want of blood and heat.

LXXX.

VVhy are the thighs and calfe of the leggs of men fleſhy, ſeeing the thighs of beaſts are not ſo?

Is it becauſe man only goeth upright, and therefore have them ſo to ſuſtaine the upper part? and therefore nature hath given the lower parts corpulency, and hath taken it away from the upper: and therefore ſhe hath made the buttocks, the thighs, and calfe of the legges fleſhy.

LXXXI.

Why do very fat beaſts waxe old quickly, and ſoone die?

Is it becauſe they have but a little blood, ſeeing that much of it is drunken up with the fat? And thoſe which have but ſmall ſtore of blood are apteſt to die: for death is a want of blood.

LXXXII.

Why doth man onely goe upright?

Is it becauſe he is moſt hot of nature? or is it becauſe his ſubſtance is divine? The part of divine things is to underſtand

underſtand and be wiſe: which could not eaſily be, if a man had a great maſſie body: for heavineſſe doth make the underſtanding and the ſenſe ſlow.

LXXXIII.

Why is the fleſh neereſt the bone ſweeteſt?

Whether it is becauſe it receiveth temperature through the equality of the contrary? for the nature of fleſh is hot and moiſt, and the nature of the bone is cold and dry. And therefore betwixt contrary extreames there muſt needs be a meane.

LXXXIV.

Why is it forbidden to talke while we eat?

Whether is it becauſe that before the wizard, by the which we eat and drink, the artery is put, by the which aire and breath goeth into the longs, and this artery is moleſted with meat or drink entring unto it? Yea, nature hath provided for this a little flap, which doth cover the artery, the which is opened when we ſpeake. And therefore meat can eaſily get into it, whereof followeth choaking and coughs. Or whether is it becauſe ſpeaking doth hinder the chewing of the meat, and therefore the meat is not well digeſted?

LXXXV.

Why doth wine mingled with water, after a ſort make a man ſooneſt drunk?

Whether is it becauſe the water doth cauſe the wine to runne hither and thither, and penetrate the more? And that is the reaſon that Muſt, as *Avicen* doth ſay, doth ſooner make a man drunk than wine; becauſe that the water mixed with it, doth make it penetrate.

LXXXVI.

Why are Noble-men, and ſuch as are placed in high dignity, troubled with the Gout?

Is it becauſe they cram divers ſorts of meats, even to the fill? and the Phyſitians do affirme, that there

in nothing worse than at one time to take divers sorts of meats and then be a long time in eating and drinking of them: for the first is halfe digested before the other come, and therfore such as remaine not long undigested breed raw and naughty humours, which run unto the joints. Or whether is it by reason of overmuch pure wine, and too much idlenesse, and exercises done out of due season? Or is it through the overmuch use of lechery, which wasteth and killeth digestion? These things are greatly to be feared, as *Plutarch* saith, least we become stocks or bruit beasts: for like unto bruit beasts they are given to gluttony and the bellie.

LXXXVII.

Why are they taken with sudden death, which are loaden with over-much fat, and specially when they are young?

Whether it is becauſe their veines be ſtrait, and therefore are ſtopped with the fat, that the ſpirits cannot have free courſe? whereupon the heat which is bred within them doth kill them, becauſe they cannot receive the cooling of the aire. And therefore as the Phyſitians doe ſay, they ſhould greatly feare leſt their veines breake, or their naturall heat be ſuffocated.

LXXXVIII.

Why can ſuch be hardly let blood which are very fat, and that with danger?

Whether is it becauſe they have very ſlender veines, and they hidden? or elſe becauſe all fat is without blood, as it ſeemeth unto the Philoſopher?

LXXXIX.

Why, (as Ariſtotle doth affirme) are the ſenſible powers in the heart, and yet if the hinder part of the braine be hurt, the memory payeth for it; if the fore-part, the imagination; if the middle, the cogitative power?

Whether is it, becauſe the brain is appointed by nature to cool the heat of the heart: whereof it is, that

in divers of his parts he serveth the powers and instruments in the heart: for every action of the soule dosh not proceed from one measure of heat.

XC.

Why doth it happen out for the most part, that children which are not lawfully borne are wittier and subtiller and liker vnto the parents than other?

Whether it is because the powers of the mind of the parents are very vehemently bent in the act of carnall copulation: such doe love exceedingly, and therefore seeing that their affections be not distracted, the child by nature shall not vary from them. And that is most true, when they go together with tranquility of mind: for if it be with feare of griefe, the children be unlike.

XCI.

What is the reason, seeing that death is by nature, yet it is more terrible unto men, than unto all other living creatures?

Whether it is because the nature of man, as the Philosopher saith, hath purchased the meane, not onely of living, but also of well living: for mankind only is partaker of supernaturall things, other living creatures have regard unto that only which they see, wherein, as *Pliny* doth say, the goodnesse of nature doth suffice, which is to be preferred before all other things: and therefore they thinke not of glory, wealth, ambition, nor of death. Wherefore seeing that a man is deprived of a more noble life when he dieth, death is unto him above al other most grievous. Or it is because other living creatures regard only things present, and man only foreseeth things to come,

XCII.

Why if death come by nature, is it judged the last of all terrible things?

Whether is it, as it seemeth unto the Philosopher, because

becauſe it is the laſt, and that nothing elſe doth ſeeme good or bad unto mortall men? Or is it becauſe we inveigh againſt nature, who is the beginning of neceſſity, and not the nature of the forme or of the end, from which that which is good is derived, which all things do deſire? or peradventure doth death ſeem the moſt terrible of all things, becauſe they meant ſo to live, that they thought to be immortall? or doth it ſtrike a feare onely uno them which live a naughty life? And unto ſuch as live a vertuous life, death is not grievous, as the Poet ſaith, Death is the end of a priſon obſcure. Or be they grieved becauſe they are ſeazed on with a violent & untimely death? for ſuch as die when they come unto old age, do for the moſt part die without fear and griefe. For truely nature is as a candle ready to be put out. And as *Plato* doth ſay, of all ſorts of death, that which by nature doth come, is moſt light, which happeneth rather with pleaſure than dolour.

XCIII.

Why ſeeing that a man is the end of nature, is hee of ſo ſhort life, in reſpect of other living things, as Poets doe complaine by the example of the Crow?

Whether it is becauſe that thoſe our makers conſulting of our kinde, the perfection of fraile things, is not meaſured at all by continuance of time? as the Philoſopher ſaith: It is far better to be very joyfull a ſhort ſpace, than a long time meanely or lightly glad. Or whether is it becauſe that nature of things poſſible, doth alwaies make that which is beſt? And it could not be that the conſtitution of mans body could be convenient and fit for long continuance, and the operations of the ſoules. For by the authority of the wiſe there is required another temperature firſt for life, and another for the workers of life. Whether ſhould

they make us of a long life and the worſe, or of a ſhorter and the better? It ſeemeth good unto them, ſaith *Plato*, to preferre a ſhort life and a good, before a long life and a bad.

XCIV.

Why did nature bring forth men naked, and without defence?

It is becauſe nature doth make nothing without reaſon or in vaine? ſeeing that a man is moſt wiſe, he can uſe many inſtruments to help himſelfe withall. The hand is not one inſtrument, but many. And therefore they think amiſſe, as the Philoſopher affirmeth, which ſaith, that a man is the nobleſt of all creatures, and yet in worſer caſe than all, becauſe he is naked and weaponleſſe: and other beaſts keep their common help, and cannot change it by any meanes, but man can change his weapon at his pleaſure: for the hand is a hoofe, and horne, and ſpeare, and ſword, and every other kind of weapon. Seeing then that a man is endued with underſtanding, and hath a hand given him by nature, he cannot complaine of his nakednes and condition. Whether was the excellency of the ſubſtance of which mankind was made, fit and convenient for hornes and ſuch like?

XCV.

Why is wine put into a veſſell of water mingled with ſalt-peter very cold?

Becauſe ſalt-peter is preſently *actu*, cold, though it have power to be hot, and the water mingled with it, is colder than the Wine. Now a thing which is more cold, doth make a thing leſſe cold, more cold then it was: and therefore the wine put into ſuch a veſſell, is cooled the better. I have ſometime anſwered, that it proceedeth of the Antiperiſtaſis, that is, by a repulſion whereby heat or cold is made ſtrong, and every contrary by his contrary: but ſalt-peter is not hot *actu*, but in *potentia*.

And

And therefore having power only to be hot, and is not hot indeed, it cannot work by that contrariety: for it is *actu*, cold, as the feeling can judge.

XCVI.

Why hath Philosophy seemed a wonderfull and a divine thing unto some?

Whether is it, because that a medicine is the perfection of the body, so Philosophy is the perfection of the soul, as *Themistius*, saith? Or is it because the study of Philosophy doth increase and further us in our duty toward God, and make our zeal more fervent? for those things being perfectly knowne which God hath done, he turneth all mens hearts and minds to praise and admire him. This admiration, Charity, Faith and Hope do follow. Or whether is it, because it doth breed great pleasures and delights, through the certainty and sincerenesse of it? or because it doth make us like unto God.

XCVII.

Why do Tyrants hate learned men?

It is by reason of the unlikenesse of manners? For so it hath alwayes been, that wisdome hath been injured by evill manners. Or doe they feare lest they should breed sedition and tumults in their Cities with their doctrine and authority? or because they doe taxe and reprehend their conditions? for as *Plato* doth say, Poëts have great force and skill, either to praise or dispraise, and every man that hath a care of his fame, should take heed how he offend a Poet.

ALEXANDER APHRODISEVS

His PROBLEMS.

I.

WHy did Homer *call man Policrotaphus, of the hoarineſſ of the temples?*

Becauſe that for the moſt part there gray haires begin, becauſe the forepart of the head hath more moiſtneſſe and flegme in it, than the hinder.

II.

Why is onely the forepart of the head bald?

Becauſe it is looſe and ſoft. And therefore ſeeing the haire doth want nouriſhment, by reaſon of naturall drineſſe, it eaſily falls into thoſe parts: it doth not ſticke as it doth behinde, where the head is dryer and thicker.

III.

Baldneſſe proceedeth of drineſſe, and therefore ſuch as have curled haire be ſooneſt bald, by reaſon of the drineſſe of their head: and are gray-headed very late, by reaſon of the drineſſe which conſumeth the ſuperfluities of flegme. They are watchfull above others, becauſe ſleepe commeth of humidity. Children doth ſhew this becauſe they are both moyſt and ſleepy, and full of excrements. Such as have ſofter haire, as ſuch be which have a moyſt head, are of a contrary diſpoſition: for they

they are very ſeldome or never bald. And ſometime baldneſſe happeneth by ſome defect of the kinde or ſtocke, as the Gout, and ſome other diſeaſes. Such are ſooner bald & are ſleepie, and have much ſuperfluitie, The hoarie haires be whiteſt, becauſe they follow the colour of flegme, from whence they proceed. They be ſometimes almoſt yellowiſh, when the flegme is mingled with burnt choller.

IV.

Why are cold men full of excrements, and watchfull?

They are full of excrements, becauſe they are cold and weake by nature, and therefore digeſt badly, and ſo gather manie excrements by the pores and open paſſages of the body. And ſeeing they be drie, they are alſo waking and watchfull, and alſo becauſe their bodies be hard and ſtiffe. And children notwithſtanding the interlacing of their pores, and ſoundneſſe of their bodies are moiſt.

V.

Why have children which are moiſt by nature, and full of excrements, no hoarie haires?

Becauſe they are moiſt and hot, and flegme is moiſt and cold, and have the fore part of the head as it were fleſhy and thin, whereby ſuperfluities are avoided, and that with age doth grow hard, and bony, and thicke: and therefore nature doth afterward give it ſeames, by which ſuperfluous vapours ſhould breathe out and evaporate.

VI.

Why doe women and gelded men quickely grow hoarie and gray?

Women, becauſe they are cold by nature, and have ſmall exerciſe, do gather many ſuperfluities, and eſpecially then when their flowers ceaſe. And gelded men, becauſe they yeeld no ſeed, but doe yeeld ſuperfluitie

which ſhould breed ſeed, the which with the blood doth ſpread it ſelfe over all the body, and that hath the nature of flegme.

VII.

But why doe they want haire?

Women, becauſe they be cold, and have thicke paſſages in their bodies: for cold doth thicken, and therfore there is no way which way haire ſhould paſſe. Gelded men, becauſe they are moiſt, and above meaſure full of exeremens, and therfore in ſuch moiſt places as no herbs can grow, ſo neither in dry and ſtony, which baldneſſe doth follow.

VIII.

Why are gelded men for the moſt part crooked legged?

By reaſon of their ſuperfluous humidity, they have ſoft and wet bodies, and therfore weake, and therfore ſeeing the thighs cannot beare the burthen of all the body, they are wreathed and crooked, as a bulruſh doth bend, if a weight be put on it: for that which is hard and dry, is ſtrong, and can reſiſt, and that which is ſoft and moiſt, is weak and cannot reſiſt: This is declared by wood, and ofires, and alſo men. And with baths and drinke, men are much weakned, and with a moderate diet are dried, and become ſtronger unto any action: Whereof it ariſeth, that gelded men are after a ſort women, and weak, and given to wine & drunkennes, and full of flegme. For being cold, they covet to induce the contrary quality, and wine by nature is hot. The Ethiopians being of a drier nature, have curled haire, and are leane, and ſtrong to worke.

IX.

But why have they a ſharpe ſhrill voyce?

Again, abundance of humidity filling up the artery, doth make it ſtrait, and therefore the breath going by a narrow paſſage, doth cauſe a ſharpeneſſe in the

voice

voice. It is plaine that they abound in humidity, becauſe they be light, and their paps grow great like unto women, and have ſwelling eye-lids, and have ſoft white haire.

X.

Why doe ſome gelded men after a ſort covet women, and ſometime love the act of venery?

Becauſe ſome are but unperfect gelded men, and ſome have a hot liver, and have large veſſells and conduits of ſeed. And therefore they imagine the uſe of carnall copulation: they cannot performe that which they deſire, and their privities want livelineſſe. For that ſpirit which doth puffe them up, doth always fail, and is weake: that ſpirit riſing of the ſeed, through the paſſages of the ſeed, is carried from thoſe parts which are about the loynes: but in children thoſe conduits of the ſeed are ſtopped up.

XI.

Why, ſeeing there be three ſimple uniforme humours, yet they doe not breed three ſimple diſeaſes, but more?

There are double in every one, continuall, or whole and broken. For the difference of diſeaſes do not proceed only of the humours, but alſo of the places. A hot, thin, and ſharpe humour, doth breed a ſharpe, and a ſhort and a hot fever: a cold and a thicke humour, a long and a dull one. So of wood, that which is hot and dry, as bayes, olive trees, cauſeth a great flame, and is quickly burned: green wet wood makes a ſmall ſmoky fire, and is long a burning.

Again, if the place be large and ſpacious, it doth ſooner, and that greatly inflame the humour, becauſe that when it is heaped up together, then it once being full rotten, it is put on fire. But if the place be narrow and ſmall, ſeeing it cannot containe all the humour, but by peece-meale, and therefore cannot ripen altogether,

it

it will ſtir up a ſmal fever, but ſuch a one as ſhal burne long. Put then the nature of the humor unto the place, & ſo ſhalt thou find all the differences of agues: which riſe of the corruptions of the humors. If yellow choler doe putrifie in great receptacles, as the veines and arteries, ſeeing it is hot, it doth kindle a moſt ſharp, hot, and ſharpe ague, which is called a burning or heat. But if cold flegme doth putrifie the ſmall veines and arteries which are about the fleſh, it doth cauſe a long and a languiſhing ague, which they call a quotidian. But if yellow choler doe corrupt in ſmall receptacles, it doth cauſe a ſmall and a ſhort ague, but yet ſometime longer than a heat which wee call a Tertian or ſharpe ague. But if flegme doth putrifie in great places, it will cauſe a ſhorter ague than a quotidian. And likewiſe blacke choller if it putrifie in great veines, becauſe it is burned almoſt all at once, cauſeth a ſhort ague by fourths: if in ſmall, it breedeth a longer Quartaine: for there do concurre a cold and a thick humour not fit to alteration, and a narrow place which will not ſuffer all the melancholy and anger to be conſumed at once.

XII.

Why doe ſome when they are aſhamed, ſweat under the arme pits?

Becauſe the pores are thin in that place, nature, when any thing is worthy of reverence and honour, doth flee with the blood into the veines and arteries, and they being full, doe diſtill. As it doth happen to ſuch as are merry, becauſe their body is made thin, and eſpecially the arme-pits.

XIII.

Why doe ſuch as are afraid wax pale?

Becauſe our nature, & that power which hath a care of our body, will ſuffer nothing done externally unto

us.

us. And as wee doe runne within doore, to keepe our ſelves from danger, ſo nature looking into her ſafety, conveyeth her ſelf into the body as much as ſhee can, & carrieth the blood with her, whom ſhe hath for her nouriſhment and wagon, and that blood alſo Which is beſt: and that is the blood which doth die our skinne with a red purple colour.

XIV.

But why doe they tremble alſo?

Becauſe that *virtus animalis*, that is, certaine ſpirits which ariſe about the heart, with the conſent of nature do forſake their ſinewes, which before they kept: and it be they which keepe the body from trembling: whereupon it riſeth that ſuch as are looſe in the belly, and unawares doe make water. For thoſe muſcles and ſinewes which doe ſtop the courſe of excrements, being become weake then, give leave for ſuperfluities to paſſe.

XV.

Why doe ſuch as are aſhamed wax red?

Becauſe that nature of her ſelfe, as it were with a certaine conſcience, like unto a noble virgin, reverencing that which is worthy of honour, moderately doth draw her ſelfe into the ſecreteſt parts of the body. The blood is moved with her, & powred abroad, and therefore the skin is died with the colour of blood. Others ſay, that the blood is caſt over them by nature, like unto a vaile, as we, as it were admoniſhed by nature, do put our hand before our face.

XVI.

Why are ſome dead with feare?

Becauſe that the naturall power fleeing above meaſure, and retiring it ſelf with the blood into the inward parts of the body, doth choak & put out that naturall lively blood which is bread neer the heart, & therfore

doth

doth bring death. By the ſame reaſon, when much oile is powred on a ſudden into the flame of a lamp, it doth put out the flame. The blood which is in the heart, is compared unto the flame of a candle or lamp. Some for the ſame cauſe have died with griefe: as fire covered with a cover, is put out, ſo the inward motion of the naturall heat is reſolved.

XVII.

Why are ſome overcome and diſmaid with drunkenneſſe?

Becauſe that abundance of wine doth ſuffocate and choak with his heat our naturall and lively vertue. And it happeneth chiefly unto ſuch whoſe naturall heat is weak and ſmall. That which is ſtrong and much, can reſiſt, and in ſpace of time can overcome and digeſt the abundance, as a great flame can indure much oile to be powred on it.

XVIII.

Why doe old men ſhake and tremble?

Becauſe that the ſinews of their naturall vertues and force, and the muſcles of the parts of the body, when they receive not ſufficient motive vertue, do not endeavour to beare the burden of the body. The ſhaking is, becauſe the weight of the body draweth ſome part of the body downward, and another power, which is called *Animalis*, upward: when this is done without intermiſſion, and one after another, it cauſeth a quaking: then commeth in bowing and ſtooping to the ground, and ſo in ſtead of a rafter to uphold the building, they uſe the help of a ſtaffe; and for the ſame cauſe they avoid their excrements and urine on a ſudden.

XIX.

Why doe not Pepper and Muſtard ſeed heat the belly, if they be ſwallowed whole, but if they be broken they doe?

Becauſe that thoſe things which have their qualities

in

in power only, and not in action, want ſome externall help, to bring their vertue and power into action, and therefore being bruiſed and made ſmall, and entring into the paſſages of the body, do work his effect through their inherent heat. And the like is of other qualities. There be ſome things which have their qualities in action, as the water, riſan, and milke, are to be drunke preſently, they are moiſt and cold, nor want no other externall help to coole and moiſten, but do worke immediatly. Likewiſe the ſalt on the earth, both virtually and preſently, and in the ſight are drie. Line-ſeed and bread are drie in imagination and ſight, but moiſt in vertue and act. The Sea alſo, and brine and pickle, and *Aqua-vitæ*, are moiſt in imagination and in ſight, but are dry in vertue and *actu*, action.

XX.

Why doe ſome ſee nothing in the night, and ſee in the day?

Becauſe they have a thick ſpirit of ſeeing, and white caunot pierce the aire unto the thing which is ſeene, and in the night it groweth more thicke, becauſe it is made more cold with the abſence of the Sun. Or elſe as others do ſay, becauſe that in the day time it is made fine and attenuated with the pure and hot aire, and is thickened in the night. The contrarie unto this doth happen in a Cat and an Owle, they ſee nothing in the day, and ſee very well in the night: for they have a very cleer and thin ſight, the which when it doth ſomewhat thicken in the night time, is moſt fit to receiv his object in the day time, and in a cleere light, being exceedingly attenuated and made thin, is reſolved and ſcattered. Whereupon Lions which are almoſt of the like quality, can not goe in the Sun, and if they ſee fire in the day time, they flee from it. A man may ſee the ball of their eye very bright, and they have the moiſt of their eyes very cleere:

Why

XXI.

why doth a ſudden vehement joy ſometimes diſmaye man, and aſtoniſh him?

Becauſe that when the vitall vertue, and inward naturall heat is immoderately carried to the outward parts, it is caſt out and reſolved: and therefore ſuch ſweat and grow red, becauſe the blood is preſent. The naturall heat, and fire, both by reaſon of his heat, and alſo becauſe it is out of his place, move upward, and then for deſire of food and neutriture, downe againe. And when one of theſe moving do periſh and faile, the man periſheth and faileth alſo.

XXII.

why doe ſuch as are in griefe, and in love, and in anger, ſigh very often?

Becauſe that the minde of ſuch as are grieved, is turned into the cauſe of griefe and ſorrow, and the minde of ſuch as covet, to that which they do covet, and the minde of the angry, unto that which cauſeth the anger. The mind then being intentive upon that whither ſhe moveth, doth after a ſort neglect & forget to give motive vertue, and power unto the muſcles of the breſt. Therefore the heart not receiving aire by opening of the breſt, and by a conſequent neither blowing nor cooling, nor yet caſting forth, by ſhutting and cloſing, and ſighing ſuperfluities, which are bred of the aduſtion of blood, whileſt it doth feare ſuffocation, the heart I ſay, doth force the mind, and give him warning that he would give more motion unto the muſcles, & cauſe greater breathing in and out, & that he would take in more ſtore of cold aire, & thruſt out more excrements, and that by often ſmall breathings he would perfomne that that one great one doth effect. And therefore men of old time called the word *ſuſpirio*, ſighing, of the ſtraitnes of the breſt. They ſigh long and often, becauſe the minde

minde is alwaies upon that which cauſeth the paſſion. Nature doth force the ſoule to ſend in by the heart more motive vertue to the muſcles of the breſt. It is moſt evident that we doe breathe in and out by the arteries: Vnder the name of pulſe, the opening and ſhutting, the receiving and caſting out breath is comprehended.

XXIII.

Why is a Sauſage hardly digeſted?

Becauſe that through his lightneſſe, it doth ſwim in the belly above the moiſt meat, nor doth not joine with that meat where concoction is made, but ſwimmeth at the gizzard where appetite is, and not digeſtion. If you caſt him into the water out of a mans body, it will not ſink but ſwim above the water. For whilſt meat is minced in it, it receiveth a light aire, which cauſeth it to ſwim above moiſt things: and therfore it is limber and flaggy, becauſe it is participant of aire.

XXIV.

Why doe we make hot water before we goe into the bath, and after that wee have beene long in the bath, our urine is cold?

And this is ſo in comparing it to ſome other. Vrine is of a luke-warme quality and moderately hot: therfore out of the bath, becauſe our body is cold, the urine we make, as it were in compariſon is hot, yet in the bath becauſe the body is much hotter than the urine, therefore the urine doth ſeem cold, although it be hot after a ſort. The which doth appeare by that, that he who doth goe into a bath to get heat, if hee only goe into hot water, it ſeemeth very hot, but if already heated, to goe into it, it doth not ſeeme ſo hot.

XXV.

Why doe wee finde ſweet freſh water when we digge neere the Sea?

Becauſe

Because that in the Sea that water which is thinnest and purest is fresh, that which is thick is salt: the thin water therfore which runneth thorow the passages of the earth, is hidden in the earth, the which we finde when we dig. It is fresh because that in the winter it is drawne up into the aire: the thicke and dried water doth become salt, but in the Sea shores, because the passages be broad and wide, salt water is found.

XXVI.

Why is Well-water warme in winter, and cold in Summer?

Because that every thing doth flie from his contrary as from his enemy. It is manifest that cold is contrary unto heat, and doth destroy it. And therefore because that in Summer heat doth occupy the aire, the cold doth flee into the bowels of the earth, and therefore causeth the water to become cold. But in the Winter, because the cold hath greater sway in the aire than the heat, againe fleeth to the same place, and so doth heat the water. For it is against the law of nature, that contraries should dwell together in the same place and time.

XXVII.

Why are men of a small stature commonly wiser than the tall?

Because that in small men the soul is well joyned and compacted together in the whole body: in tal men it is extended in length. And therfore *Homer* doth describe *Vlysses* to be short and wise, and *Ajax* tall, and a foole.

XXVIII.

Why doe doe we cast water into a mans face when hee doth swoone, to make him come to himselfe againe?

Because that through the coldnesse of the water, the heat may repaire to the heart to give strength.

XXIX.

Why doe many fooles beget wise and strong children?

Because

Because that fooles when they are in the act of copulation yeeld very much unto pleasure, and have their minde drowned in the body. Whereby it commeth to passe that their seed being participant of great vertue, as well reasonable as naturall, doth cause such as are begotten to be wiser. But it happeneth otherwise unto such as are wise and learned: for their seed wanteth much natural vertue, and the force of wisdome maketh them to thinke on some other externall cares, which weakneth their intention in the act of Venerie.

XXX.

Why doth not the dung of wild beasts stinke so much as the excrements of men?

Because they use dry and not superfluous meats, and have great exercise: yea the dung of some beasts are of a good savour. But of all other the dung of a man doth savor worst, because that men do use many moist meats out of season, and more than is needfull. Then they are lesse hot than other living creatures, and not so much exercised. And therefore seeing that it is not full digested and evaporated, by reason of the abundance, but doth corrupt, therefore it is of a bad savour.

XXXI.

Why doth mustard and such like sharpe things, blister, and exulcerate the skin if it be put on it, and when it is swallowed doth not exulcerate the belly?

Because they are dissolved with the moisture of the body, and because they are changed and digested before they work; and upon the skin which is thin they have more time to worke.

XXXII.

Why doth Barly bran, seeing that it is cold, dissolve flegme?

Seeing that all cold doth make thicke, and hinder dissolution: truly I thinke, not because it doth coole, therfore it doth loose and dissolve, but because it doth

more the reſt of the body is dryer, ſeeing it is not naturally nouriſhed, and doth wax feebler and feebler. For much of the food turneth into water, and increaſeth the diſeaſe.

LXXVIII

VVhy doe wee in the beginning of a banquet, and before we be full, ſit cloſe, and before the end of the banquet, we take more roome, and thinke themſelves preſſed?

Becauſe that in the beginning all which ſit deſire & have an appetite unto the meat, and therfore have an eye unto that which is on the table, and all doe fall to it. But after they are well ſatisfied, one boweth one way, & another, another, and have no care at all to that which is before them: and by this meanes after meat we take more roome.

LXXIX.

VVhy in whatſoever place we have haires, they waxe gray ſave under the arme-pits?

Becauſe that place is hot, becauſe it is thicke of arteries, ſinewes and veines, and is alſo thin, and therfore doth alwayes void the excrements of flegme, and therfore doth ſweat alwayes.

LXXX.

VVherefore if flegme be cold, and thicke, and clammy and likewiſe blacke choler cold and thicke, but much leſſe than flegme, yet a quartane ague is longer then a quotidian?

Becauſe that flegme although it be cold, and much of it, yet it is moiſt, and moiſtneſſe is eaſily altered and changed. Blacke choler or melancholy is cold and dry, and therfore is hardly altered and changed. They deceive therfore with the likeneſſe of cold, and abundance of choler; and doe hide ſome contrary quality. Furthermore, flegme is more agreeable unto nature than melancholly, and therefore when a mans health doth periſh with hunger, nature doth turne flegme

into

the temperate and meane. And therefore bleerenesse being a vehement and great disease, doth easily turne health, which is a temperate and moderate state of the body.

XXXVI.

Why doe money and an apple seeme greater in the water than they be?

Because the water doth deceive the sight, and the water about them maketh them seeme of one colour. So the Sun and the Moon, and the Planets, when they are seene neere unto the point of the rising or falling, seeme to be of a greater bignesse than at other times for they alter the aire about them with their quality:

XXXVII

Why, when a man doth give a blow with a staffe farre off, wee see the blow presently, but wee heare the sound after, although the sound and the blow goe together?

Because wee have a sharper and quicker sight than hearing, and therefore the sight doth anticipate the stroke, and the hearing which is grosser doth heare the sound slowlier. And by the same reason we may dissolve the doubt of thundring & lightning: for we see the lightning before we heare the thundring, although the thunder be first, or at the least together with the lightning: and yet the sight being more subtile than the hearing, doth see the lightning before the eare doth heare the thunder.

XXXVIII.

What is the reason, seeing we be both naked on our face, and clothed over all the body, yet we can indure cold better on our face, than on the body?

Use is the cause of it.

XXXIX.

What is the reason that yellow choler, which all a mans life time is contained in a place, which is called the bladder of

choler, doth not eat out the same bladder, seeing that it is subiect unto many alterations, and yet if it fall into the tooth but a small time, which is a body which cannot easily suffer, it will presently eat it out?

Because nature hath so wrought, that it should only remaine in that body and not hurt it. The name of nature is a great remedy against griefe, as by many examples it can bee proved. The infant is in the wombe of the mother nine monthes, and giveth no griefe of heart unto her: but if a light wind should breed there, it would presently cause a sharpe disease. The rough artery is only receptable of winde: but if a crumme should goe amisse init, it causeth either choking or a vehement cough, which could not be so, if nature had not so prescribed.

XL.

Why doe some men goe into a bath a thirst, and come out without thirst, and some contrariwise go in not a thirst, and come out a thirst?

Such as are dry, do wax moist in the bath, & quench there thirst: for thirst cometh of drinesse. But those which are moist, and not thirsty, if they stay long in a hot aire are a thirst, because their moisture is dissolved, and spent with sweat.

XLI.

Why doe some belch unsavourily after the eating of a Raddish, and some not?

They whose stomack & belly doth not abound with naughty and superfluous humors tending unto flegme, they have a sweet breath: but they whose stomack doth abound, they have an unsavory breath. A Raddish is hot & doth cut and attenuate the grosnes of humours, and doth stir up a wind or the humours, the which it doth cast out by belching. So dirt which is not stirred doth not savour at all, but if it be stirred, it yeeldeth a

strong

ſtrong ſtench. Thoſe which think that a raddiſh is of a ſtinking quality of it ſelf, becauſe it doth ſtinke out of the body if it be long kept, without doubt are deceived. For all men which do eat of them, ſhould have unſavoury breath, if it were ſo.

XLII.

Why in very great cold doe the fingers and ſuperficiall parts of the body waxe blacke and decay?

Becauſe that extreme cold doth drive in the natural heat in the body, and ſo the outward ſide of the body doth firſt grow wan, then black, & almoſt like a corpſe. They do fall and decay, becauſe that nature being intentive in the other parts of the body, doth joyne unto it ſelfe that which is hot, and doth drive away and caſt out that which is decayed and naught. The ſuperficial parts are altered, becauſe that they be not very fleſhy, nor very hot. For in trees thoſe leaves fal ſooneſt in the winter, which are leaſt hot in nature, and therefore are weaker and thinner. Thoſe which ſay that the naturall heat doth preſently in the beginning flee from the cold as it were from an adverſary, into the internall parts of the body, and then gather it ſelfe againe and ſtrengthen it ſelfe, and as it were with a ſupply helpe thoſe parts which were altered: and either becauſe it was on a ſudden, or becauſe great ſtore of heat doth run back again, and ſo burn the uttermoſt parts of the body, becauſe that ſtaying there, is much of it gathered together, thoſe I ſay without all doubt do think amiſſe which ſay this.

LXIII.

Why are ſuch in great paine, which being very cold, doe beat their fingers ends, or uttermoſt parts, of the body?

By reaſon of the ſudden chang of quality, much cold doth change into much heat. Whatſoever is ſuddenly done, doth bring grief to nature. Whatſoever is ſudden-

ly agreeing unto nature, doth delight nature: for mans body doth consist much in the manner of his disposition.

XLIV.

Why do such as eat pepper or great morsells of bread, yex?

There is a proportion in them with those things which do outwardly overcharge us, or cause us to have pain. Pepper and choler have a proportion with thornsbut flegme and bread with a heavy stone. Such as have a stomack not ful of superfluities, nor hot and sensible, they are quickly bitten with the sharpnesse of pepper: they do stir the stomack to avoid and cast out that which grieveth, and so do yex. But such as have a cold stomack and ful of flegm, and feel not so wel, they do not yex so soone. The like doth happen unto them which swallow great store and gobbets of bread, the stomack is oppressed with the abundance and greatnes of bread: and nature doth not suffer her parts to be idle, when she feeleth any thing that doth hurt her, and therefore pepper with his biting quality; which hath a proportion with yellow choler, and bread with the weight of his quantity, and also abundance of flegm, oppressing it within, do cause yexing.

XLV.

Why do such pains as are in the nailes, grievously torment us?

Because that the Sinews which are in the fingers with a peculiar kind of superfluity do breed the nailes, as the teeth are in the gums. Therefore when the sensible vertue of the Sinews goeth to the extream parts, and is there gathered together, like water flowing into a valley, without all doubt the greater the alteration is, the greater griefe is felt.

XLVI.

Why doth a great deale of bread devoured hastily, by staying

staying from breathing drive away the yex?

Becauſe that preſſing the ſtomack, and driving into a narrow room, it cauſeth that the meat which is hardned in it, be preſſed out into the belly, and the ſtomack being diſcharged, doth ſtay the yex.

XLVII.

Why doe ſuch as yex, give up yexing when they heare of any ſorrowfull matter?

Becauſe they are intentive upon that which ſorrowfull news brought, and therefore neglect to move their breſt. And againe, ſeeing we do then hold our breath, and ſo cauſe it to grow great in us, it doth ſtay the yex.

XLVIII.

Why do pictures, to thoſe which are neere them, ſhew their colours plaine, and to thoſe which ſtand afarre off, ſhew ſome hollow, and ſome bending, and hanging.

Becauſe the force of ſeeing is diſſolved and ſtretcht in a long diſtance, and therefore cannot ſee exactly the skill of colours, but doe ſee the white colours bending, and the black hallow. For the white doth ſhine outwardly, and moveth it ſelfe unto that which is bright, but black as being darke inwardly.

XLIX.

Why, if cold water be an enemy to the ſinewes, is not hot water a friend and good; but yet that is alſo hurtfull?

For if ſuch a thing be hurtfull, the contrary is profitable: for contraries cannot worke the ſame way upon the ſame thing. But in truth hot as hot in his owne nature, is not hurtfull unto the ſinewes, but in that that it is hot and moiſt. Such as have their ſinews hurt, the ſinewes becauſe they are quick of feeling, want much faſtening and binding, for they are dry of their owne nature: but the moiſtnes which is contrary doth mollifie them, and ſlacken them, and putrifie them. And ſo it is plaine, that heat it ſelfe is not hurtfull by

nature, a draught of hot oyle is good, becauſe it hath a binding nature.

L.

Why, if apples be naught becauſe they be cold and moiſt, is not wine, ſo too, being of the ſame quality?

Becauſe water is more ſubtile than apples, and ſooner purged, and therefore it doth not hurt ſo much: yea, it doth ſomething ſtrengthen the body.

LI.

What is the reaſon that thoſe things which have a hard concoction, and are of a groſſe humour, are more eaſily digeſted, as Beefe, than thoſe which are of an eaſier digeſtion, and not of ſo groſſe a humour, as fiſh?

Some attribute this unto cuſtome: ſome thinke the cauſe to be in ſome ſecret hidden quality of nature. Some ſay that by reaſon of exceeding heat, thoſe meats which are more digeſtive than is requiſite, as being more mutable, are burnt and conſumed through the great force of heat. And thoſe meats which are not apt to digeſt, as being hard to be changed, ſeeing they be not much changed, are only digeſted. So ſtraw, as being apt to be altered, with great fire turneth into aſhes preſently, but the like is not in oke which is orderly burned.

LII.

Why are ſuch as are ſicke and in paine pale outwardly?

Becauſe that nature, as we have ſaid, doth penetrate even unto the heart, together with the blood. And it is the blood which doth heat the ſuperficiall parts, and make them thin and cleere.

LIII.

Why doth cold wine grow in Egypt which is a hot country?

For the ſame reaſon. Again, the cold doth flee to the roots of the vines, & doth make them cold; for the vines are more apt than other trees to receive alteration.

LIV.

LIV.

Why doth hot water caſt into a well cauſe the water to be very cold?

Becauſe the cold which is in the well doth reſiſt the heat; and becauſe it is greater than the heat, it doth proſecute the heat by all meanes, and doth flow into the hot water very much, and ſo make it cold.

LV.

Why when a ſmall beaſt doth flee into our eyes, doe wee ſhut the other eye when wee put him out?

Becauſe that the ſpirit of ſeeing cannot goe out by the eye which is ſhut: but gathering it ſelfe together, goeth with all abundance to the eye which is open, and doth fill it and make it ſwell outward, and ſo that is driven out and expelled that is in them.

LVI.

Why doe ſuch as are buffetted ſee fire?

Becauſe that the ſpirit of ſeeing, being made thin and ſlender with the blow, doth wax fiery, and ſo going into the aire, is ſeene as he is: The like doth happen when two ſtones, or two pieces of iron are ſtricken together for the aire between both is greatly rarifyed & made thin, and becommeth fire. The like alſo doth happen in the clouds.

LVII.

Why is not fire made by ſtriking of all ſtones?

Becauſe ſome of them do yeeld too much, and are too light, and as it were full of holes. For all ſtriking of of the air, doth not make it thin alike, and by reaſon of his lightneſſe it doth flee, and enter into every paſſage: And therefore it is not all ſtriken at once, nor all wax fire. The like doth happen by ſtriking of wood. And fire is made of the Sun & water: for the broken beames of the Sunne againſt the glas do wax more and more fiery, and rebound upward againe.

Why

LVIII.

Why do ſuch as itch deſire hot things?

Becauſe that flegme, through whoſe groſneſſe and cold itching doth riſe, doth dull the feeling of the skin.

LIX.

Why are they alſo glad of Baths?

Becauſe heat doth diſperſe the flegme, and the nailes alſo doth diſſolve it.

LX.

Why do the ſhoulders itch much?

Becauſe they are colder then the foreparts, and therefore have more flegme in them. And that is the reaſon that old men which are cold are much troubled with the itch.

LXI.

Why is the comming downe a ladder more eaſie then the going up?

Becauſe that in deſcending, the weight of the body doth of his owne nature move downeward: in aſcending the ſtrength doth labour in lifting upward the weight of the body. So a ſtone is eaſier caſt downeward than upward: for that which is heavy, tendeth downward.

LXII.

Why do children cry when they are firſt borne?

Becauſe their nature and ſenſes do as it were wander in a ſtrange countrey: for they come out of a warme ſoft body of the womb, into the cold ayre, And peradventure alſo they are afraid of the light.

LXIII.

Why do Bees, Emmets, and Flies, and ſuch beaſts as are called Inſecta, die in oyle?

Becauſe their breathing hole is very narrow, which oyl doth ſtop, and therefore they periſh.

Why

LXIV.

Why do we coole hot things with blowing on them, and heat cold things?

Becauſe that breathing being hot, going out doth diſſolve their quality. We cool hot things, becauſe we do move and reſolve their hot quality.

LXV.

Why doth fleſh putrifie in the night under the full moone?

Becauſe then the aire is hot and moiſt, which diſpoſition doth eſpecially further putrefaction: whereof it riſeth that if the heat and moiſtneſſe be ſmall, concoction is wrought: if great, conſuming: if heat prevaile, burning. The Moon alſo hath foure diſpoſitions: the middle doth ſeeme to be moiſt, and after a ſort hot: the full, hot after a manner and dry: in the wane dry and cold: when ſhe is without light, cold and dry: for then ſhe wanteth the Sun beames.

LXVI.

Why are ſuch pale as are in paine and griefe?

Becauſe that nature remembring that which doth vexe her, flyeth with the blood in the inward parts, which doth paine the skin: and it happeneth leſſe unto thoſe than to ſuch as feare.

LXVII.

Why are ſuch red as are glad?

Becauſe nature doth meet that which delighteth of her owne accord, if it be without, as we do our friends and children. The blood doth follow nature, which dieth the fleſh with a red colour, paleneſſe commeth by the contrary unto this.

LXVIII.

What is the reaſon that in a dead ſleepe in the night, when we open our eyes ſuddenly, we ſee light?

Becauſe that the force and ſpirit of ſeeing being gathered together in ſleeping, & increaſed, doth ruſh out through

through the dark in great abundance, and being bright himselfe, doth see like unto the light.

LXIX.

Why doe such as are ashamed cast downe their eyes.

Because the eyes are the glasse of the mind: for we see the affections of the minde by the eyes, as griefe, anger, shame: because the mind cannot bear that which is not worthy of honour, for conscience sake, it causeth the muscles of the eyes to be cast downe, as it were hiding himselfe.

LXX.

Why can the eares endure all moistnesse, the water excepted?

Because that the water being cold, is presently carried unto the sinewes of hearing, & all cold is hurtfull unto the sinewes. Againe, why before a great wind, are there as it were some running starres or lightnings going before to foretell it, & especially in a dry cleer element? Because that it began to blow before, and yet it appeared not unto us, because we have grosse thick bodies of hard senses. And therfore blowing the upper aire which is more thin & pure and heavenly, it doth convert into fire, and therfore we see some of his sparkles. When it hath gotten a greater force, it moveth this grosser aire which is about the earth, & so is heard, & felt, & perceived. LXX.

Why cannot some see very great things afarre off, yet see things which are neere unto them, although they be very small?

As such as we call purblinde, because they see best winking. Truly I think that the force and spirit of seeing is very thin and pure, and therefore when it goeth far is dissolved, & cannot reach unto the object which is seene. It doth scarce see things neere, by reason of his thinnesse and pureness. There are some which see very small things afar off, as certaine old men. These

contra-

contrariwise, because they have a thick spirit of seeing and much it doth move, and reach a great distance off, and by that meanes is attenuated and made thin, and apt and fit to receive things visible. And so two contraries are dissolved.

LXXII.

Why are dogs onely above all other beasts, limed so together after they couple?

Because the neck of the matrix hath a narrow passage, and the dogs yard doth swell in coupling, and the seed is cleaving in them, which happeneth unto them by reason of their drinesse. The drinesse doth straiten the parts, and moisture doth make them thicke.

LXXIII.

Why are dogs onely mad in summer?

By reason of their dry disposition, they are very dry by nature, and most of all in summer. And therefore when their humidity is heated and dry, they are set on fire, and so they are mad, like unto franticke men. And therefore their tome at the mouth is most dry and venomous; for it is manifest that it is inflamed either by often breathing, or by fiery eyes, or by gaping of their mouth, which they have alwayes open to take aire, or else because their taile groweth crooked with drinesse, and falleth away. They are most raging which are most dry. Some say that the canicular starre through his influence doth cause them to goe mad.

LXXIV.

Why are they lesse grieved which become blinde on a sudden against their will, than they which by election?

Because that such as on the sudden suffer it, have their minde turned another way. But those which by choice and election have their mind wholly upon the thing which is cut, do know what they shal suffer, and therefore suffer greater torment.

LXXV.

LXXV.

VVhy doe such as carry burthens goe singing?

Because the reasonable soule is delighted with musicke, and therfore turned unto it, doth feele the lesse weight. And in like manner answer, when the question is asked, why in funeralls, bels, drums, & flutes are used: & why multitudes of men resort unto such as mourne, or be sick, & use divers speeches unto them; for the minde being occupied & intentive to the words, doth feel the griefe lesse, & therfore comedies & stage plaies were invented in times past, to withdraw the mind.

LXXVI.

VVhy doe the Ethiopians for the most part die of an ague, and why are those that are bleare-eyed ulcerated?

They are most hot and dry, & there is a kind of resolution of elements in them, and that little moisture which is in them being consumed, it hapneth that the other elements are dissolved. The heat goeth away for want of meat, the cold riseth up through the absence of heat. Drinesse doth raigne through the consumption of moistnesse. And for that cause dead karcasses are cold and dry. And therefore *Homer* did know, that in dead bodies two elements did flee away, that is, the highest, & thinnest, & two remained: there went away fire, & aire, and there remained water and earth, that is, drinesse and coldnesse. They are exulcerated and blistered in the bleareneſse of their eyes, because that the bloud is made full of choler, by inflammation, which doth eat the eyes with his sharpnesse.

LXXVII.

VVhy are such alwayes a thirst that have the dropsie?

Because that that moisture is salt, and passeth not away, but doth putrifie and dry the mouth of the stomack, & they have small fevers withall. Further looke how much more the belly is puffed up, so much the more

caſt out, it hath a vertue of dividing & expelling humours. And there are divers ſuch kindes which work contrary unto themſelues, accidentally and by chance, not principally. As the nature of Bees, which are hot, do weaken an ague: not becauſe they are hot, for the like doth increaſe his like: but becauſe they do expell naughty humours from the veines, and provoke urine. So Flower-deluce & Hyſope are good for the pluriſie: although they be hot, yet they do cut thoſe humours which doe breed betwixt the skin, and which gird the ſide. So the diſeaſe which is called *Tetanus*, is cured with hot water powred on it, which is bred of cold humors; it doth heale it not principally, and of its owne nature, but becauſe it is heated.

XXXIII.

Why doe ſome men puffe and blow when they make water?

Becauſe the bladder when it is full of water doth ſwel, & ſtraiten the gut, which is called the right gut, and when it is emptied, a wind which is in the gut, deſireth paſſage out. Some think that there is an agreem in theſe parts in avoyding of the urine.

XXXIV.

Why doe ſome gape when they ſee other men to gape?

Becauſe the nature of living creatures, and eſpecially of ſuch as want reaſon, hath a likenes of conſent and affections. And therfore when one Aſſe doth piſſe, the others doe ſtale likewiſe.

XXXV.

Why doth one which is bleer-eyed infect one which is whole, and yet he that is whole cannot heale the bleere-eyed?

Becauſe the eyes are ſoft & moiſt, & expoſed unto affections, then health receiveth an alteratiõ of a ſmal cauſe, and ſickneſſe of a great and vehement: and that which is in a mean, is eaſier changed of that which is vehement, than contrariwiſe the vehement & great of

the

into nouriture. And therefore in a quotidian Ague ſhe turneth all the profitable flegme into nouriſhment, and that which is unprofitable putrifieth, and kindleth an ague.

LXXXI.

Seeing that there are foure humours which doe ſometimes putrifie, wherefore are there onely but three agues, and not foure?

Becauſe that blood naturally is a nutriment of the body: and when it doth abound, it cauſeth a repletion onely. If it be corrupted, it remaineth bloud no longer: for being heated, it is not changed into yellow flegme. Therefore the other humours abounding, breed diſeaſes, and eſpecially about the skin, as ſerpentine ulcers, and canker, two kindes of leproſie: and when they be corrupted, they breed agues.

LXXXII.

What is the reaſon that the externall parts of the body of Lovers are ſometimes cold, ſometimes hot.

Becauſe that when they conceive any grief or dolor againſt their welbeloved, the naturall heat poſteth away with the bloud into the internal parts of the body whereof it commeth, that the outward parts are cold, and for the ſame cauſe they become pale and ſad. But when they receive any good hope of their lover, or be greatly angry, then the heat with the bloud goeth to the skin, and becommeth hot & ruddy. And for the ſelf ſame cauſe Painters doe paint love to be ſometime ſad and quiet, ſometime fleering and laughing, a very boy and child, becauſe that luſt is vehement, but dureth not long. The affection in lawfull friends is durable, as in fathers toward their children, and wives towards their husbands, but love doth not laſt. And it happeneth oft among ſuch as are unknowne the one to the other. The other diſpoſition and affection is firme

and

and ſtable: and immoderate love is vehement, and like unto a mad man. They feigne love to have a firebrand, & wings, becauſe that the mindes of lovers are in ſuſpence, and hang doubtfully, and are inconſtant like birds: and then their heat burneth their heart with an unceſſant, and vehement care of that which they love. He holdeth a ſword in his right hand, and in his left a quiver with many arrowes, becauſe that in the beginning love doth riſe from one beame and glance of the eye: for he doth ſee & deſire at the ſelfe ſame time. And as ſoon as he doth deſire, the lover ſendeth continuall beames of the eye towards that which hee loveth. And thoſe beames are like unto arrowes, becauſe the lover doth dart them into the body. There are arrowes in the quiver, becauſe that thoſe which love ſend forth ſecret beames & glances of the eye. As the wind doth kindle the fire, ſo cuſtome doth kindle love: for properly love doth not riſe of cuſtom. For if it were ſo, then of neceſſity cuſtome ſhould alwaies breed love: but the beginning of love is ſudden He is naked, becauſe that that deſire happeneth without any mean: for no man loveth by another, not privily, nor whom he knoweth not And therfore Carvers do ſometime carve Kings & gods naked for honours ſake, therby to ſhew that they have no hidden vice lurking in their breſts, but that their thoughts are open & ſincere. Love is not one but many, either becauſe there are diveres lovers of things, (for they love not alike: & *Plato* ſaith, that love is the beaſt with many heads, or elſe becauſe (as the ſame *Plato* ſaith) the ſame love falleth under many lovers. Love hath *Venus* for his mother, that is, ſenſuality and luſt: and by the image of *Venus* they feigne unlawfull deſire. Love is ſaid to have bin in love with *Erinnis* a fury of hell, becauſe that many have loved wickedly, and beene in thrall to wicked affecti-

ons: as I have decleared in my second book of Allegories, which I have made of those fained stories.

LXXXIII.

Why doe some die in a plague, and some not.

This proceedeth of their disposition of body, for if a man have a body full of evill humours, him the aire which is corrupted doth enter into, & corrupteth that little good humour which is left in him: and so all the humours being corrupted, he must needs perish. But if a man have not many superfluities, and doth abound with good humors, he is either not at all, or not much offended with the plague. That the disposition of the body is the cause of this effect, it doth appeare by the example of externall things. The oke is not easily subject unto alteration, nor is not easily set on fire. Reeds and rushes are much more apt to receive fire, & straw more than they. But if you take wet straw, and green reeds, & very dry oke powdred over with brimstone, you make that fit to burn which was not fit. By this example you may dissolue another question. How it commeth to passe, that wearines doth rather breed a quotidian ague, then that which breedeth of putrefaction, or that which is called Habituall: for we say that this doth proceed from the disposition of the body: for he had not any superfluous naturall spirits or humours. All things which are sound & solid are dry. And the cause is in the same, why the heat of the Sun doth provoke sleep in some, and in other some not. For he in whom there is not much flegme, that being dispersed doth moisten the head, and then he is in a sleep: but such as have a dry head are kept more awake, because they are made more dry.

LXXXIV.

Why doth the Sunne make a man blacke, and make dirt white: and make waxe soft and the dirt hard?

By

By reaſon of the diſpoſition of the ſubſtances which do ſuffer. All humors, flegme excepted, when they are heated aboue meaſure, doe ſeem black about the skin, but dirt being full either of ſalt-peter, or other ſalt liquor, when the Sunne hath conſumed his dregs and filth doth become white. Againe, when the Sun hath drawne and ſtirred up the humidity of the waxe, it is ſoftned: but in dirt the Sunne doth conſume the humidity, which is very much, and ſo doth dry it and make it hard.

LXXXV.

Why doe ſuch as are ſicke of the jaundies goe to ſiege, and and why is their excrement white?

Becauſe that yellow choler is ſpread over all their bodies, as their eyes do ſhew, & their skin: for it doth not flow into the inward parts, as by nature it ſhould, & by that reaſon their excrement is not coloured, nor doth not provoke them to the ſtool with his ſharpnes, which in the guts it ſhould do. And therfore Phyſicke imitating nature, as all other arts do, when the patient is in danger, doth helpe the part affected.

LXXXVI.

Why have ſuch a very blacke skin for a time, which have a continuall ague, after the time of judgement, which the Phyſitians doe call Criſis?

That doth happen through continuall yellow choller, the which being burnt and aduſt by the rigour of the diſeaſe, is turned into black choler. And ſo in that time of judgement, being driven and repulſed by nature to the skin, it doth dye it. As alſo the skin is white in leproſies, that colour is hardly diſſolved by reaſon of the thickneſſe of that humour.

LXXXVII.

Why doth blacke choler couming unto the paps, or to the ſhanke, worke a corroſion, or gnawing or waſting, and in thoſe

which are called in melancholy, it doth not worke the like, although it flew into their braine?

Becauſe there are many great veines in the paps, by reaſon of ingendring of milke, and therefore ſtore of that humour doth run thither. And likewiſe unto the ſhanke, becauſe it goeth downward: but into the brain, becauſe it is above, & alſo becauſe it hath very ſmall veines, ſmall ſtore of choler doth deſcend, and which hath only power and force to pricke, and not to gnaw & eat. Moreover the brain is cold and moiſt, whereby it is after a ſort contrary to the diſpoſition of black choler, & doth mollifie it. That therfore which is properly called black choler, doth breed an eating & gnawing canker in the paps: in the ſhank, a bile or ſore hard to be cured, which of eating is called *Nomades*. In the braine it doth breed a mad fierce melancholy: but that which is not properly blacke choler, but a melancholy humour, cauſeth a ſwell onely which is like a canker, but doth not gnaw and eat, & doth alſo breed a quiet and peaceable melancholy.

LXXXVIII.

Why doe thoſe veſſells which of the Greeks are called Bautalia, (a kind of veſſell or drinking glaſſe with a narrow ſtrait mouth) when they are filled with water, make a certaine noiſe proper unto themſelves, and thereupon have their names given them, as other fained names of ſounds, as in the water Philoſher and ſuch like?

Becauſe that when ſuch a veſſell is without water, it is filled with aire, which is a moſt thin body. And therfore when the water is on a ſudden powred into it, with his heat, it doth follow & beat out the aire which is thin, and exclude it utterly. For they cannot both ſtay in the glas or veſſell, untill it be full. For the Philoſophers do ſhew, that two bodies cannot at one time poſſeſſe and occupy the ſame place. And therefore when

when the aire is on a ſudden thruſt upward through ſtraits, a ſound or noiſe is made of neceſſity and that not one, but many, for then is as it were a fight betwixt both: for the water doth preſſe down the aire, and the aire liſteth up the water: and although that be done ſucceſſively, yet there is oftentimes a noiſe.

LXXXVIII

What is the reaſon that when wee put our finger on the mouth of a watring garden pot, the water will not runne out at the bottome, and our finger being taken away, it runneth preſently?

Becauſe that when our finger is taken away from the mouth of the pot, the aire entring in, doth thruſt downe the water, which of his owne nature doth goe downward, and ſo goeth out at the bottome. And this is the reaſon of all mechanicall engines and inſtruments made by aire and water, as clockes and houre glaſſes made by water.

LXXXIX.

Why doth wine and water given out of ſeaſon unto the ſicke of an ague, cauſe a great diſtemperature of the braine: for theſe two are contrary, for the water is cold, and the wine hot?

I ſay then, that the wine being apt to aſcend, doth burne the brain at the time that it is diſturbed and diſtempered with the ague. And we ſee alſo many which are in health, if they uſe much wine, to be ſcarce well in their wits. But water doth ſtop the paſſages of the body, by which the ſpirits (which are the inſtruments of the ſoule) are diſſolved, & ſo cauſe them to become more thick and groſſe, and more corrupt and putrified, which breedeth the ague. And oftentimes water being overcome by the ague, becometh his nouriſhment. As we ſee in a ſmiths forge, where a little water doth kindle the fire, and make it burne more.

XC.

Why have women, and children, and gelded men ſhrill and loud voyces?

Becauſe through abundance of humidity their artery is not ſtretched wide. And therefore as a ſmall flute or pipe giveth a ſmall ſlender ſound, ſo the artery in them which is ſtrait & narrow: for it is the property of heat to make wide and looſe, and women and Eunuchs be cold.

XCI.

Why are children ſtricken with a plaast in ſummer?

They are ſicke of a weak and of a lingring ague, and their eyes ſinke hollow in their head, and they become weake and feeble, and ſleepe very little. And ſome of them have a flux, becauſe children are tender, & eaſily ſuffer, & have great ſtore of flegme in the head, as we have ſaid. And therefore the flegme being over much heated with great heats, & alſo putrified doth enflame an ague. Wherupon the griſtles of the brain are ſet on fire, and therfore they ſleep little, and that fire deſcending by the arteries of the heart, and ſetting on fire the lively ſpirits, doth kindle an ague without putrefactiõ. And ſeeing that much choler riſeth of an ague, thereby it falleth out, that that choler gnawing and eating the belly and guts, the flux or running of the belly ariſeth. It is moſt plain, that the cauſe of that alteration is in the brain, becauſe that cooling medicines are applied unto the head, and ſuch as are good to quench that fire, And ſome of ripe yeeres are ſicke of the ſame diſeaſe, that is, ſuch as have flegme and choler heaped in their head, which doth putrifie. By the very breathing therefore, and after a manner, by the fiery aire, the ſpirits are ſet on fire.

XCII.

Why are round ulcers or biles hard to be cured?

Becauſe

Becauſe they breed of ſharp choler, and which hath a force of eating and gnawing. And becauſe it doth run dropping & gnawing, it doth make a round ulcer: & for that cauſe it requireth medicaments, which dry and burne. And this the Phyſitians doe ſpeake. The naturall Philoſophers do ſay, it commeth to paſſe, becauſe there is no beginning where that miſchievous impoſtume doth begin. For in a circle there is neither beginning nor end, and when they are burned by the Phyſitian, then they take another ſhape.

XCIII.

Why is hony ſweete unto all men, and yet ſeemeth bitter unto ſuch as have the jaundies?

Becauſe they have much bitter choler over all the body, and which aboundeth in the tongue. And therefore it hapneth when they doe eat hony, that the humours are ſtirred: and the taſte it ſelfe, when it hath felt the bitterneſſe of choller, breedeth an imagination that the hony is bitter.

XCIV.

Why have very angry men fiery eyes?

Becauſe the bloud about his heart is fervent, and his ſpirits hot. And therfore theſe ſpirits being very ſubtill & pure, are carryed upward, and by the eyes which are cleare they ſhine, and have bloudy vapors aſcending with them. And thereupon their face appeareth red: which *Homer* not being ignorant of, ſaith; And his eyes were like a burning flame.

XCV.

Why doth water caſt upon Serpents cauſe them to flee?

Becauſe they are cold by nature, and dry, and have but little bloud, and therfore they flee from exceſſive coldneſſe. And that they bee of this quality, it appeareth, becauſe they ſeeke for dens and ſecret places of the earth in winter, as being warm places. And at Sun-

ſet, they flee the aire for the moſt part as cold: and againe in Summer, becauſe the bowels of the earth are cold, they flee from them, and goe into hot places.

XCVI.

Why doth an egge breake if hee be roſted, and never breake if he be ſod in water.

Becauſe that when his moiſtneſſe commeth neer unto fire, he doth heat overmuch, & is burned, and thereby doth breed much wind, the which through the ſtraitnes of the places doth ſeek a way out, & ſo breaking the ſhell doth flie out. The like is in tubs and earthen veſſels, when new wine doth boyle in them. Alſo too much flame doth break the ſhell of an egge in roſting: which doth alſo happen in earthen pots overmuch heated & burn'd. And therfore the common people do wet an egge which they purpoſe to roſt. Hot water through his ſoftnes doth ſeperate the humidity by little and little, and doth diſſolve it through the thinneſſe and paſſages which are in the ſhell.

XCII.

Why doe men in the act of carnall copulation after a ſort winke, and ſuffer ſuch like alterations in the other ſenſes?

Becauſe they being overcome with the affect of that pleaſure, they doe comprehend it the better as it were winking with their eyes. They are not lifted up, nor do not carry the minde abroad into the aire with the ſenſes, whereby they ſhould leſſe feele thoſe corporall affections.

XCVIII.

Why have ſome medicines of one kinde contrary force, as experience doth teach, Maſticke doth expell, diſſolve, and knit; Vinegar doth both cole and heat?

Becauſe there are ſome ſmall indiviſible bodies in them, not by confuſion, but by interpoſition. As ſand moiſtned,

moiſtned, doth clog together, and ſeemeth to be but one ſubſtance or body, or in truth there are many ſmall bodies in the ſand. If this be ſo, it is not abſurd, that contrary qualities and vertues ſhould be hidden in Maſtick in divers parts of it, and not confounded with it, becauſe that nature hath given that law unto thoſe bodies.

XCIX.

Why doe our privie members ſwell when we hurt one of our toocs?

Becauſe that nature providing for thoſe things which belong to the body, doth ſpeed to helpe thoſe parts which are grieved. And becauſe ſhe hath the moſt profitable and nouriſhing of all the humors for her wagon, it is requiſite when ſhe doth deſcend unto the toe, together with the blood, that thoſe veines be filled, which are about the privie members, and thoſe parts which are about thoſe veſſels which are called *Adenes* of the Greeks, which are little round kernels. Therefore an immoderate conſtipation doth cauſe inflamation and ſtanding up: and that privie member is called *Inguen*, borrowing his demonſtration of the place it ſelfe.

C

Why hath not nature given birds a bladder for a receptacle for urine, and kidneyes?

Becauſe they did want much moiſture to give matter for feathers to grow, & that alſo they doe conſume with the exerciſe of flying, Neither doe they piſſe at all, and when they drinke they voyd very moiſt dung.

CI

Why have children gravell breeding in their bladder, and old men in the kidneyes and reines of the backe?

Becauſe children have ſtrait paſſages in the kidneyes: and an earthly & thick humour is thruſt with violence

by

by the urine from the kidneyes, and from those receptacles which are made of the fashion of the Moon, even into the bladder of the urine. The bladder having wide conduits & passages, giveth roome to the urine to go out, & also place to the humour, wherof the gravell is ingendred, to waxe thicke, & seat it selfe, as the custome of it is. But in old men it is contrary, for they have large & wide passages of the reynes of the back and kidneyes, whereof it commeth to passe that the urine may passe away, & the earthly humour congeale and sinke downe. The colour of the stone doth shew the humour whereof the stone doth rise.

CII.

Why, if the stone doe congeale and wax hard through heat (children are hot) and by the same reason it is done in old men, for there is not so much cold to be granted as there is in ice or snow: for which extreme cold the kidneyes would perish, yet wee doe not use contrary things to dissolve coldnesse, but like things, that is, hot things, as Parsley, Fennell, and such like?

They say then that it falleth out, that by exustion, parching and scorching, the stone doth crumble into small sand: as is in earthen vessells which when they are overheated and rosted, they become sand. And by this meanes it falleth out, that small stones are voided together with small sand in making of water. And some time it falleth out that cold drinks doe thrust out the stone, the kidneys being stretched, & casting it out, by a great Laske, by vertue of easing the belly of his burtheu. And beside this it falleth out, that an immoderate heat of the kidneyes or reynes of the backe, by reason wherof the stone doth grow, is quenched with coldnes

CIII.

Why is the curing of an ulcer or bile very hard in the kidneyes, or bladder?

Because

Becauſe that the urine being ſharp doth exulcerate the wound, which good and fit medicaments do cover and skin. Ulcers are harder to be cured in the bladder than in the kidneyes, becauſe urine doth ſtay in the bladder, and doth run away from the kidneyes.

CIV.

What is the reaſon that in bathing veſſels the hot water when it is ſtirred, doth ſeeme more hot unto us, and almoſt burne our bodies?

Becauſe that when we goe downe into thoſe baths the water it ſelfe doth ſuffer, that is, when the water doth heat our bodies, the water after a ſort is made cold by us. We have learned, that whatſoever doth work in generation and corruption, the ſelf ſame without all doubt doth ſuffer. The water then being in ſome ſort cooled, doth not heat alike, & we being accuſtomed unto it, do not feel the heat as we did in the begining, becauſe that the immoderate heat of it is diminiſhed. If then ſtirring the hot water, more fair hot water be added unto it, which neither hath yet wrought, nor ſuffered any thing of the body which is in the water, that will ſeem very hot & ſcalding, in reſpect that working it doth alſo ſuffer, and by little & little loſe his heat, as the firſt did.

CV.

How is it if whatſoever be moved, is the hotter for it, and eſpecially in a hot aire and place, yet when the aire is beaten and ſtirred, it doth ſeeme the colder unto us, and eſpecially in Summer, when the heat of the Sunne is moſt hot?

For this doth ſeem contrary unto the other: for hot water did ſeem hotter unto us by moving it, and here the hot aire doth ſeeme colder when it is ſtirred and moved. I ſay therefore that it is a common thing, that that which is moſt and principalleſt in any thing, either in quality or vertue, doth overcome and change

that

that which is leſſer and weaker, & that which is the ſtronger, doth ſomewhat ſuffer again in doing. Therfore the hot water, when it is very hot, ſticking unto the hot body, is ſomewhat cooled, & doth not keep the ſame quality. The aire then which doth compaſſe us about, being hot in Summer, like unto the water, compaſſing our bodies, is heated ſomewhat by us, which are hot through the heat of the time of the yeer, and doth likewiſe againe heat us: As linnen garments do, the which being firſt cold, then being made hot by us, do then heat us again. When we do then ſtir the aire, that aire which was before heated by us, is driven away and another which is not yet heated, doth ſucceed, which ſeemeth cold unto us.

CVI.

Why doe thoſe ſores which bread in the ball of the eye ſeeme white, when they have left growing and are cold, and others doe not ſeeme ſuch as grow out of the ball?

Becauſe that through the ball of the eye only the ſpirit of ſeeing doth go out, the which is bright and cleere. Therefore in the white of the eye, when the wound doth make thick the paſſage of the covering of the eyes, which is like a horne, the ſpirit of the ſight cannot iſſue out: wherof it commeth to paſſe, that much of it being there gathered together, it doth make the wound light and cleer, and ſhew the wound white. And becauſe that by reaſon of the thickning of the ſight, the ſpirit cannot go out, it falleth out that they cannot ſee.

CVII.

Why doe chaffe and ſtraw keepe water hot, and ſnow cold, which are contrary in quality?

Becauſe the nature of chaffe doth want a manifeſt quality, and is ſaid of ſome to be without quality. Seeing therfore that of their owne nature, they can eaſily

be

be mingled and conſumed with that which they are next unto, they eaſily alſo take the ſame nature unto them. And therefore being put unto hot things, they are eaſily hot, and do heat againe, and keep hot, and contrary, being made cold of the ſnow, and making the ſnow cold, do keep his coldneſſe. So wax and oyle will eaſily be conſumed and made one with another thing, and are alſo without quality, and do helpe the quality of that which is mingled with them, as being made one with them.

CVIII.

Why do the ſtarres and heaven ſeeme cleereſt in the bright winter time?

Becauſe the aire, either which doth compaſſe us, or that which is higher is made thin and purged with winds and ſhowers of raine, and by that meanes our ſight doth ſee both further and cleerer. The like is manifeſtly ſeen in running rivers, for ſuch things as are in them, are farre better ſeene than in the thicke puddle ſtanding water, where either nothing is ſeene, or confuſedly.

CIX.

Why have we oftentimes a paine, and doe quake in making of water?

Becauſe that ſharp choler iſſuing out, and pricking the bladder of urine doth provoke & ſtir up the whole body to eaſe the part offended, & to expell the humour moderately. This doth happen moſt of all unto children, becauſe they have moſt excrements, by reaſon of their often filling.

CX.

Wherefore are griefes greater in the night than in the day?

Becauſe the minde being then idle and at reſt with himſelfe is neither buſied with the ſight nor hearing, nor occupied with any other ſenſe, & doth nothing at all

all, nor is not urged to any externall action, and thereupon is much more couched with the feeling of any trouble or griefe It is very plain, that the mind doth leſſe feel the griefes of the body, when he is drawn abroad by externall work, ſeeing that in ſickneſſe, and other ſuch like accidents, the company and familiarity of friends, and communications and tales telling, doe make their troubles and griefes more light and tollerable. Men have marked that nature doth leaſt work by day, in digeſtion of meats, in altering of humours, making of bloud, in growing, and ſuch like operations. But the mind is then moſt occupied in his action, as in the five ſenſes, in motions of the parts of the body, the imagination, in thought, in memory: and contrary in the night, then nature worketh moſt, and the minde leaſt.

CXI.

Why doth a glaſſe breake in the winter, if you powre any very hot liquor into it?

Becauſe that it is throughly affected and altered by reaſon of the coldneſſe of the aire which doth compaſſe it. And therefore when we powre in very hot water on a ſudden, and not heat the glaſſe before, the heat doth fight and ſtrive with the cold which was in: the cold with the aire preſently flying, cauſeth the breaking of the glaſſe. It muſt be granted, that there be certaine ſmall holes and paſſages in the glaſſe, which doe hold & receive the pureſt & thinneſt parts of the aire, the which although we doe not ſee with our eyes, and with ſenſe, yet wee cannot deny but by nature there they be. Others doe ſay, that becauſe the glaſſe is very cold, then it is very dry alſo and therefore that which is the ſubtilleſt part in it, whether it be a humor, or the aire, is thruſt out, & doth as it were vaniſh away, and ſo is made apt to break. And ſo it is in very dry wood.

And

And ſo *Hippocrates* did ſay, that the veines were broken with cold, that therfore which is very hot, finding the glaſſe to be ſuch, drying it more and more, doth cauſe it to breake. If it had beene before wet over, and heated a little, it would not have beene hurt: as we ſee wraſtlers are anointed before they go to wraſtle. For when drineſſe falleth into theſe paſſages & inviſible holes, it fleeth quickly with the aire, and the ſoftneſſe of the glaſſe giving place unto the heat, doth not eaſily break. It is eaſily ſeen that glas hath thoſe paſſages by earthen pots, into which if you powre water, and daube them with pitch, yet the humour will whooſe out. You may alſo ſee in winter time a ſmoke of fume breake out of a glaſſe when we caſt water into it.

CXII.

Why are not children and eſpecially infants, ſo eaſily ſhaken and put out of joynt as men?

By reaſon of their ſoftneſſe, yeelding unto the earth, they do diſſolue his hardneſſe, that it can work no further. Men therfore having a hard body, becauſe they doe reſiſt the hardneſſe of the earth or ſtone, they do increaſe the vehemencie of the blow, and force the ſtone to work againſt themſelues, as being hard themſelues. And for the ſame reaſon a ſpunge yeelding is not broken: but glaſſe, an earthen pot, or any ſuch other hard body is broken with a fall. And by this alſo we learne, why a vehement blaſt of wind doth overthrow an Oke, and not a reed, becauſe that an Oke being hard & ſtrong and great, doth reſiſt the wind, and ſo make his force more ſtrong: but the reed being light and ſoft & ſmall, yeelding hither and thither to the wind, doth break his force: So a wraſtler ſtriving againſt his companion, doth increaſe his force, & yeelding ſometimes, and bowing with him, doth ſooner breake his vehemency.

CXIII.

CXIII.

Why doe infants hearing their nurses singing, cease their crying, and sleepe presently after?

Because that the substance of musicke, as being a science (and all other arts) is engraffed naturally in the mind, as heat is in the fire. As *Plato* doth say, our minds doe resemble sciences, & not learne them. And therefore the mind hearing such a song in that that he doth remember, causeth the infant to be quiet, and in that that he taketh pleasure, it doth draw on sleep. For not being infected with the company of the body, hee perceiveth those sciences very plainly, and being somewhat drowned in the body, falleth into some oblivion of them.

CXIV.

Why doe nurses rocke and move children when they would draw them asleepe?

To the end that the humours being scattered by moving, may move the braine: but those of more yeeres cannot endure this.

CXV.

Why doe some drunkards see double?

Because that the muscles of the eyes being more or lesse filled, & by the selfe same meanes weak & feeble, doe draw and wrest one eye upward, and the other downward: & by that meanes the eye-beames do no looke one way at once, but towards divers places and bodies: and therefore each of the eyes using a private office and duty of seeing, doth cause a double sight.

CXVI.

Why are boyes apt to change their voyce about foureteene yeeres of age?

Because that then nature doth cause a great and sudden change of age. Experience proveth this to be true:

ture, for at that time we may ſee that womens paps do grow great, to hold and gather milke, and alſo thoſe places which are about the hips, in which the young fruit ſhould remain. Likewiſe mens breſts & ſhoulders which then beare great and heavy burdens. Alſo their ſtones in which the ſeed may increaſe and abide: and his privy member, to let out the ſeed with eaſe. Further, all the whole body is made bigger and dilated, as the alteration and change of every part doth teſtifie. And the harſhnes of the voyce and hoarſnes: for the rough artery or wind-pipe being made wide in the beginning and the exterior & outward part within, unequall even to the throat, the aire going out at that rough, unequall and uneven pipe, doth become unequall and ſharpe, and after a ſort hoarſe. Like unto the voyce of a goat, whereof it hath his name *Bronchus*. The ſame doth happen unto them, into whoſe rough artery any diſtillation doth flow. It happeth by reaſon of the dropping humidity, that a light ſmall skin filled unequally cauſeth an uneven going forth of the ſpirit and aire. Underſtand that the wind-pipe of Goats is ſuch by reaſon of abundance of humidity. The like doth happen unto all ſuch as nature hath given a rough artery, as unto Cranes. After the yeeres of 14. they leave off that voyce, becauſe the artery is made wider, and receiveth his naturall evenneſſe and equality.

CVI.

Why doth oyle being dranke, cauſe us to vomit, and eſpecially yellow choller?

Becauſe that ſeeing it is light, & aſcendeth upward, it provoketh the nutriment in the ſtomack, and lifteth it up. And ſo the ſtomack being grieved, ſummoneth the effective vertue to vomit, and eſpecially choler, becauſe that it is light, & conſiſteth of ſubtile parts, and therefore is the ſooner conveyed upward. And it is

moſt plaine that oyle is light and carried upward: for when it is mingled with any moiſt thing, it runneth unto the higheſt roome.

CXVIII.

Why doth not oyle mingle with moiſt things?

Becauſe that being pliant, ſoft, and conſtipat in it ſelfe, it cannot be divided into parts, and ſo cannot be mingled. Neither, if it be put upon the earth, can it quickly enter into it.

CXIX.

Why is water and oyle frozen in colde, wine and vinegar not?

Becauſe that oyle being without all quality, and fit to be confounded with any thing, is cold quickly, and ſo extremely, that it is moſt cold: Water being cold of nature, doth eaſily freeze, when it is made colder than his owne nature. Wine being hot, and of ſubtill parts, is not ſo ſoone cold: but vinegar being of moſt ſubtill parts, ſuffereth no freezing.

CXX.

Why doe contrary things in quality bring forth the ſame effects?

That which is moiſt is hardned, and bound alike of heat and of cold: ſnow & liquor do freeze with cold: a plaiſter and the gravell in the bladder are made hard with heat. That is ſo indeed, but by a divers action. The heat doth conſume & eat the abundance of moiſture but the cold ſtopping and ſhutting with his overmuch thickneſſe, doth wring out the filthy humidity; like as a ſponge wrung with the hand doth caſt out the water which it hath in the pores and ſmall paſſages.

CXXI.

Why doth a ſhaking or quivering ceaſe oftentimes when any fearefull matter doth chance, as a great noiſe or crache made with

with the ſudden downefall of water, or a great tree?

Becauſe that oftentimes the humours being digeſted and conſumed with time and made thin and weak, all the heat, vehemently and ſuddenly, and ſharply fleeing into the inward parts of the body, conſuming the humor which cauſeth the diſeaſe, doth diſſolve it. Treacle hath this effect, and many ſuch like, which are hot and dry, when they are taken after concoction.

CXXII.

Why doe ſuch fall which turne round, if they be not uſed to doe it.

Becauſe they doe diſturbe the animall ſpirits which are in the brain, and toſſe them up and down together with humidities. They then be made leſſe apt & fit to receive the ſenſible and motive power, and do not ſuffer any action to goe to the muſcles & ſinewes: whereby it falleth out, that the weight of the body, as not being borne up nor ſupported by the ſoule, is throwne to the earth: & for this ſame cauſe they ſeek darknes, becauſe the ſpirit of ſeeing is diſturbed and troubled, and cannot worke like the other ſenſes. But this doth not happen unto ſuch as are accuſtomed to turne moderatly, and by little and little cuſtome doth breed this: for the ſoule and nature are not ſtrangers the one to the other, but in time are as it were reconciled for that which is done by little and little, and without interceſſion, is hidden from the ſenſe: And after that it hath often eſcaped, falleth not as a ſtrange thing unto nature who was wont to receive it.

CXXIII.

Why doe ſteele glaſſes ſhine ſo cleerely?

Becauſe they are lined on the inſide with white lead, whoſe nature is ſhining, the which being put to the glaſſe which is alſo ſhining, doth ſhine much more, and caſting his beames through the paſſages of glaſſe, doth

double that which is in the ſuperficiall part of the glaſſe, and without the body of the glaſſe, and by that meanes the glaſſe is very ſhining and cleere.

CXXIV.

Why doe we ſee our ſelues in glaſſes and cleere water?

Becauſe that the quality of the ſight paſſing unto cleere bright bodies, by a reflection doth returne againe by the beames of the eyes, to the image of him who looketh on it. That qualities doe go forth & paſſe from the face as it is not abſurd, they doe ſhew, which remaine neere unto trees, becauſe they are wont to look green. For the green quality of green leaves paſſeth to the face it ſelfe; likewiſe going into the running water, doth make it ſhew greene.

CXXV.

Why doe hard dens and hollow places, and high places, ſend backe the likeneſſe and ſound of the voyce?

Becauſe that ſuch places alſo, by a reflection do ſend backe the image of a ſound. for the voyce doth beat the aire, the aire the place, the which the more it is beaten, the more it doth beat: and thereby doth cauſe the more vehement ſound of the voyce. Moiſt places, and as it were ſoft, yeelding unto the ſtroke, and diſſolving it, give no ſound againe. For according unto the quality and quantity of the ſtroke the quality & quantity of the voyce is given. which is called an Eccho. Some do idly fable. that ſhe is a goddeſſe: ſome ſay that *Pan* was in love with her, which without doubt is falſe. He was ſome wiſe man who did firſt deſire and ſearch out the cauſe of that voyce: and as they which love and cannot enjoy their love are grieved, ſo in like manner was he very ſorry untill he found out the ſolution of that cauſe. As *Endymion* alſo, who firſt found out the courſe of the Moon, watching nights, and obſerving her courſe, and ſearching her motion, did ſleepe in

the

the day time. And therfore they doe fable that he was beloved of the Moon, and that ſhe came to him when he was a ſleepe, becauſe ſhe did give unto the Philoſophers the ſolution of the cauſe of her ſelf. They ſay alſo that he was a ſhepheard, becauſe that in deſarts and high places he did marke the courſe of the Moon. And they give him alſo the pipe, becauſe that high places are blowne with winde: or elſe becauſe he ſought out the conſonancy of figures. *Prometheus* alſo being a wiſe man, ſought out the cauſe of the ſtar which is called the Eagle in the firmament, his nature and place, and when he was as it were waſted away with the deſire of learning, then at the laſt he reſted when *Hercules* did diſſolue unto him all doubts, with his wiſdome.

CXXVII.

What is the reaſon that if you caſt a ſtone into a ſtanding water, which is on the overmoſt part of the earth, it makes many circles and not if the water be deepe in the earth?

Becauſe that the ſtone with the vehemency of the caſt, doth purſue and follow the water, from every part of it, untill the ſtone come to the bottome. But if there be a very great vehemency in the throw, the circle is the greater, the ſtone going downe unto the earth, and drawing down the water with it, cauſeth many circles For firſt of all it doth drive the overmoſt and ſuperficiall part of the water into many parts, and ſo going downe alwaies unto the bottome, againe dividing the water, it maketh another circle: and this is done ſucceſſively, untill the ſtone reſteth. And becauſe the vehemency of the ſtone is ſlackned ſtil as he goeth down of neceſſity the laſt circle is leſſer than the firſt, becauſe that with the ſtone and alſo with the blow, the water is divided.

CXXVIII.

Why doe ſome think that laughter proceedeth from the

ſpleene, aſſuming that it is not like that they laugh not much, whoſe ſpleene is corrupted, as they doe whoſe ſpleene is ſound, but ſay that ſuch are very ſad?

Truly I thinke that the cauſe of laughter is incidentally, & not properly in the ſpleene: for if it be ſound and perfect, it doth draw from the liver & melancholy humour whereof it proceedeth, that when the pure blood without any dregs doe goe both throrowout all the body, and alſo into the brain, it doth delight both nature and the mind, and doth make men merry like unto wine, and bring men to a quietneſſe and tranquility, and ſo of that, laughter is moved.

CXXVIII.

Why doe not Mules bring forth young ones?

Becauſe they doe conſiſt of a diverſe kind of beaſts, and ſometimes the mixtion of the ſeed differing in quality and quantity, begetting a certaine other thing beſides that which is firſt, doth marre & aboliſh the nature of thoſe things which firſt were. As the mingling of white and black, aboliſhing the colors of extremes, breedeth another colour which is dark and dun, which is none at all of the extremes. Therefore the engendring quality is aboliſhed, and the aptneſſe of receiving formes.

CXXIX.

Why are ſuch as are deafe by nature dumbe?

Becauſe they can not ſpeak and expreſſe that which they never heard. Some Phyſitians do ſay, that there is one knitting and uniting of ſinewes belonging unto the tongue and to the eares, and therefore they are of the like diſpoſition. But ſuch as are dumbe by an accident, are not deafe at all, for then there riſeth a locall paſſion.

CXXX.

Why are ſome ſtiffe after meat which were long faſting?

Becauſe

Becauſe they abound with choler, and ſo doe heape up a ſowre ſharpe humour. Therefore the parts of the body being nouriſhed after meat, drive away from them the choler of the skin, and ſo that ſtiffneſſe doth riſe, that is, choler gnawing and biting thoſe parts, and ſtirring them up to purſue himſelfe.

CXXXI.

Why doe not ſwine cry when they be carried with their ſnowt upward?

Becauſe that above all other beaſts they bend more than other to the earth. They delight in filth, and that they ſeeke, and therefore in that ſudden change of their face they be as it were ſtrangers, and being amazed with ſo much light, keep that ſilence. Some ſay, that their wind-pipe doth cloſe together, by reaſon of the ſtraitneſſe of it, when they lye with their face upward.

CXXXII.

Why are ſwine delighted with dirt?

As the Phyſitians do ſay, they are naturally delighted with it, becauſe they have a great liver, in which deſire is as *Ariſtotle* ſaith, that the wideneſſe of his ſnowt is the cauſe: for he hath ſmelling which doth diſſolue it ſelfe, and as it were ſtriving with ſtench.

CXXXIII.

Why doth itching riſe when an ulcer doth waxe whole, and fleame ceaſe?

Becauſe the part which is healed and made ſound, doth purſue the reliques of the humour, which remaineth there againſt nature, and which was the cauſe of the bile: and ſo going out thorow the skin, and diſſoluing it ſelfe, doth cauſe the itch.

CXXXIV.

Why are thoſe diſeaſes or accidents longeſt and moſt grieuous which doe moleſt one eye onely, and not both?

For two cauſes, becauſe the running fluxion is hea

ped up at one eye only for whatſoever is divided into many, is weaker than it ſelf, and of a leſſer ſtrength: or elſe becauſe that when the whole eye doth move himſelfe in his actions, ſo oft he doth force the ſick eye to move alſo; and the medicaments of every deſeaſed part doe conſiſt in quietneſſe.

CXXXV.

Why doth a man ſneeze more often, and more vehemently than beaſts?

Becauſe he doth uſe more meats and drinks, and of more divers ſorts, and that more than is requiſit, the which when he cannot digeſt as he would, it doth gather together much ire and ſpirits, by reaſon of much humidity, that ſpirit being then very ſubtil, aſcending unto the head, it forceth a man oft to avoid it, and ſo cauſeth ſneezing. And it maketh a noiſe, becauſe a vehement ſpirit or breath paſſeth through the conduits of the noſtrils, as a belching by the ſtomack, or a fart from the belly, the voyce by the throat, and a ſound by the eares.

CXXXVI.

Why do dead mens haires and nailes grow for a time?

Becauſe that the fleſh rotting, withering, and falling away, that fleſh which was hidden about the roots of the haire, doth now appear and deceive and cauſe an imagination that the haire did grow And ſome ſay that it groweth in very deed, becauſe the dead carkaſſes are reſolved in the beginning into many excrements and ſuperfluities, by reaſon of the putrefaction which commeth unto them. Theſe going out of the overmoſt part of the body, by ſome paſſages and pores, doe increaſe the growing of the foreſaid haire.

CXXXVII.

Why have children rather then men certaine white ſpots in the nailes of their fingers, rather then in their toes?

Becauſe

Becauſe they doe breed of flegme, and children doe abound with flegme more then men, becauſe they are fatter and greater eaters. And the feete by reaſon of walking & motion, do diſſolve ſuperfluities more than the hands: and therefore thoſe ſpots doe not appeare in the nailes of the feet.

CXXXVIII.

Why doth not the haire in the feete quickly grow gray?

For the ſame reaſon, becauſe that through great moving and walking, they do diſperſe and diſſolue the ſuperfluity of flegme, which doth breed grayneſſe. And the haire of the ſecret parts doe grow gray very late, becauſe of the heat of that place, and becauſe that in carnall copulation it doth diſſolue flegme alſo.

CXXXIX.

Why doe very many beaſts wag their tailes when they ſee their friends, and a Lion, and a Bull beat their ſide, when they are angry?

Becauſe they have the marrow of the back reaching unto the taile, which have the force of moving in it. The imagination acknowledging that which is known unto him, as it were with a hand, as it doth happen in men, doth force them to move the taile, which doth manifeſtly ſhew ſome ſecret force to be within them; which doth acknowledg that which they ought. In the anger of Lions and Buls, nature doth conſent unto the minde, and doth inforce it to be greatly moved, as men doe ſometimes, when they are angry, beat their hands on other parts. When the minde cannot take revenge upon that which doth hurt, it doth preſently ſeeke out ſome other ſolace, and doth cure his affection with ſome ſtroke or blow.

CXL.

Why, if you do put dry burnt barly upon a horſes ſore, the haire which growes upon the ſore is not white, but like the other haire?

Becauſe

Because it hath the force of expelling, and doth wipe away and dissolue the excrement of the flegme, and all improfitable operation which is gathered together through the weaknes of the parts, or crudity of the sore.

CXLI.

Why doth haire never grow in mens ulcers or byles?

Because a man hath a thicke skin, as it is seen by the softnesse and thicknesse of his haire. And seeing the skarre is thicker than the skin it selfe, it doth stop up the passages by which the haire should grow. Horses have thinner skins, as it is seene by their thicke haire, and therefore all passages are not stopped in their wounds and sores. And after that the excrements which were gathered together, have broken a passage through those small pores the haire doth grow.

CXLII.

What is the reason that such as are bitten with a snake beeing most exceedingly a thirst, doe quench their thirst, and not increase it by drinking of treacle, which is hot and dry?

I say then, that it doth not quench the thirst by reason of his quality, but by some mutuall sympathy and consent and naturall reason. This is a kind of counter-poyson and preseruative, which is made of divers sorts of herbs which have some kind of consent and agreement with all the parts of the body. As Dictamnum, Dedander, or garden Ginger hath a proportion conseruative of the heart, Agrimony or Liverwort, with the Liver. stonewort or finger-ferne, with the spleene, parsly with the mouth of the belly, Hyssop with the lungs, Elicampane with the reines of the backe, Rue with the necke, Bitterwort with the brain, and *Siler Montanum* with the bladder of urine. Every one of these drawne as it were with the sweetnes of hony doth draw that which is best for his safety. Among all which the flesh of some Vipers is mingled, which hath a certain naturall affection

which

which we call *Antipathium*, a contrary of naturall qualities, against every venomous beast and corruptible vertue. These being distributed into every part, they suffer not to work that effect, which doth threaten corruption For they doe resist like unto lawfull souldiers who have taken armes for the defence of their country.

CXLIII.

Why is fortune painted with a double fore-head, the one side bald, and the other hairy?

The bald side signifieth adversity, and the hairy prosperity, which we enjoy when it pleaseth her.

CXLIV.

Why have some commended flattery?

Because flattery setteth forth before our eyes, that which we ought to be, although not that which we be.

CXLV.

Wherefore should vertue be painted girled?

To declare that vertuous men ought not to be slothfull, but diligent, and alwaies in action.

CXLVI.

Why did the ancients say, That it was better to fall into the hands of a Raven, than of a flatterer?

Because Ravens do not eat us untill we be dead, but flatterers doe devour us alive.

CXLVII.

Why have cholerick men beards before others?

Because they are hot, and their pores large and wide.

CXLVIII.

Whereof doth it proceed, that such as have the hicket, doe ease themselves by retaining their breath?

The breath retained, doth heat the interiour parts of the body, and the hicket proceedeth of nothing else but of cold.

CXLIX

CXLIX.

Wherefore doth it proceed, that old men remember well, that which they haue ſeene and done in their youth, and doe forget ſuch things as they ſee and doe in their age?

Things learned in youth, haue already taken a certaine roote and habitude in the perſon: but things learned in age are forgotten, becauſe the ſenſes are weakned in them.

CL.

What kind of couetouſneſſe is beſt?

The couetouſneſſe of time, when it is imployed as it ought to be.

CLI.

Why is our life compared to a ſtage play?

Becauſe the unhoneſt doe occupy the place of the honeſt, and the worſt ſort the roome of the good.

CLII.

Why doe Dolphins, when they appeare above the water, ſignifie ſome ſtorme and tempeſt to come?

Becauſe that at the beginning of the tempeſt, there doe riſe from the bottome of the ſea, certaine hot exhalations and vapours, which doe heat the Dolphins, which doth cauſe them to mount to ſeeke for cold.

CLIII.

Wherefore are things more quiet in the night, than in the day?

The motion of the aire and the coldneſſe of the night is the cauſe hereof, which coldneſſe doth ſtay, and hinder the motion.

CLIIII.

Wherefore did the Romanes call Fabius Maximus *the target of the people, and* Marcellus *the ſword?*

Becauſe the one gaue himſelfe to maintaine the common wealth, and the other was eager and ſharp to reueng the enemies of his country. And yet they were

by

by the Senate joyned together, because the gravity of one, should moderate the courage and boldnesse of the other.

CLV.

Why doth the shining of the moone hurt the head?

Because it moveth the humours of the braine, and cannot afterward resolue them.

CLVI.

If water do not nourish why doe men drinke it?

Water causeth the nutriment to spread throughout all the body.

CLVII.

Why is sneezing good?

To purge the braine, as the milt is purged by the cough.

CLVIII.

What is the seat of the affections in the body?

Ioy dwelleth in the spleene, anger in the gall, feare in the heart, lechery in the liver.

CLIX.

Why is sodden water better than cold?

Boild or sodden waters hath lesse ventosites; and is more light and subtile, because the earthy and heavy substance is separated from it.

CLX.

Wherefore are the waters of Marishes and ponds evill?

Because they are flegmatick, & doe corrupt in summer time, because the finest of the waters is conuerted into vapours, and the earthinesse doth remaine.

CLXI

Why be studious and learned men soonest bald?

It proceedeth of the weakenesse of the spirits, or because want of digestion causeth flegme to abound in them.

CLXII.

CLXII.

Why doth too long watching make the braine feeble?

Becauſe it doth multiply choler, the which by that meanes doth dry and extenuate us.

CLXIII.

Why be ſteele glaſſes better for the ſight than other glaſſes?

Becauſe ſteele is harder, and doth preſent unto us more ſubſtantially the aire which receiveth the light.

CLXIV.

Whether doth love ſhow his greateſt force, either in making the foole to become wiſe, or the wiſe to become a foole?

In giving wiſdome to him which hath it not, becauſe it is more hard to build than to pull downe, becauſe that ordinarily love and folly are but an alienation of the minde.

CLXV.

Why is over great Labour naught for the ſight?

Becauſe it dryeth the blood too much.

CLXVI.

Why is Goats milke accounted beſt for the ſtomacke?

Becauſe it is thicke and not ſlimy, becauſe they feed on boughs and wood, rather than on graſſe.

CLXVII.

Why doth much griefe and vexation bring age?

Becauſe it dryeth, & age is nothing elſe but a drought.

CLXVIII.

Why is he moſt merry, who hath the thickeſt blood?

The blood which is fat and thicke, maketh the ſpirits firme and conſtant, wherein conſiſteth the force of all creatures.

CLXIX

In your opinion, which is hardeſt, to obtaine the love of one, or to keepe it being obtained?

To keep and maintain it being gotten, by reaſon of the inconſtancy of women, which are quickly angry, and

and soone weary of one, lightly found, and slippery to keepe.

CLXX.

VVhy doe Serpents flee from the herb called Rue?

Because a Serpent is cold, dry, and full of sinewes, and the herbe Rue of a contrary nature.

CLXXI.

VVhy is a Capon better to be eaten then a cocke?

The Capon leeseth not his moistnesse, because hee treadeth not the Hens as the Cocke doth, and therfore it is better.

CLXXII.

VVhy doe we smell a thing lesser in the winter than in the summer?

Because the aire is thicker and lesse moveable.

CLXXIII.

VVhy doth haire burne so quickely?

Because it is dry and cold.

CLXXIV.

VVhy is love compared to a Labyrinth?

Because the entry and comming in is easie, and the going out unpossible, or very hard.

FINIS.